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BAPTISTERY IN CATACOMB OF S. PONZIANO, ROME

THE

ARCHÆOLOGY

OF

BAPTISM.

BY

WOLFRED NELSON COTE,

ROME, ITALY.



London:

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21, *Castle Street, Holborn.*

1876.

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4.D 377

TO

REV. CHARLES STOVEL,

OF LONDON,

THIS BOOK IS

Respectfully and Affectionately Inscribed

BY

THE AUTHOR.

PREFACE.

IN offering this Work to the public, the Author desires to express his deep sense of obligation to Messrs. Thomas Coats, of Paisley; Thomas Joseph, of Cardiff; William Matthewson, of Culross; Joseph Tritton, of London; and George Edmonstone, of Torquay; who have generously provided the pecuniary means necessary for the prosecution of his researches on the subject of Baptism.

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Rome, January 26th, 1876.

ALPHABETICAL LIST

OF THE

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ILLUSTRATIONS.

	PAGE
Baptistery in Catacomb of S. Ponziano	*Frontispiece*
Inscription at Autun, France	15
Baptism of Christ, Fresco in Catacomb of S. Ponziano	32
Baptism of Christ, Fresco in Catacomb of Santa Lucina	33
Fresco Painting in the Catacomb of St. Callixtus	34
Baptism of a Convert by Cyril	35
Baptism of Christ, from a MS. in the Library of La Minerva, Rome	37
Baptism of Christ, from a Menologue of the Ninth Century, in the Vatican Library	39
Baptism of the Eunuch by Philip	40
Baptism of Jewish Converts	41
Baptism according to the Russian Rite	42
Baptism of Aristides, from a MS. in the Library of the Vatican	43
St. Sylvester baptizing Converts	44
Baptism of Christ, from a MS. in the Library of British Museum	46
Cubicula in Catacombs of St. Agnese	79
Blessing of the Font, from a MS. in the Library of La Minerva, Rome	104
Inscription in the Catacomb of Priscilla	121
Baptism of Catechumens and Infants, from a MS. of the Ninth Century	126
Plan of Baptistery in Catacomb of S. Ponziano, Rome	152
Section of Ditto	152
Section of Frigidarium of Bath, Pompeii	154
Plan of Ditto	155
Plan of an Ancient Christian Basilica	157
Plan of Baptistery of Constantine	165
Plan of Baptistery of S. Costanza, Rome	170
Plan of Baptistery of Nocera dei Pagani	172
Sectional View of Ditto	173
Plan of Font in the Baptistery of St. Stephen	176
Plan of Baptistery of Ravenna	177
Baptism of Christ. Sculpture on Door of Baptistery of Florence	178
Peter Administering Baptism. Painting in Church del Carmine, Florence	180
Section and Plan of Baptistery of Citta Nuova, Istria	186
Plan of Baptistery of Pesaro	187
Section of Baptistery of Aquileja	188
Plan of Baptistery at Florence	191
Interior of Baptistery at Florence	192
Plan of Baptistery at Verona	195

PAGE

Elevation of Baptistery of Verona 196
Plan of Baptistery of Cremona 197
Exterior of the Baptistery of Cremona 198
Plan of Cathedral and Baptistery of Torcello 199
Plan of Baptistery at Pisa 201
Exterior of the Baptistery at Pisa 202
Baptism of Christ in the Jordan, bas-relief. 207
Plan of Baptistery at Puy, France 211
Baptism of King Clovis 212
Font at Chartres, France 221
Font at Thouveil, France 222
Baptism of Richard, Earl of Warwick 237
Plan of Saxon Cathedral, Canterbury. 241
Font at Bridekirk 244
Font at Linley 246
Font at Darenth 248
Sculptures on the Font at Darenth 248
St. Doulough's Well, Ireland 253
Font at Liège, Belgium 256
Baptistery at Bonn 258
Baptism of an Infant, from a Sacramentary of Cathedral of Metz . . 260
Baptism of the Collegians, or Rhynsburgers, Germany 265
Modern rite of Baptism in the Russian Church 270
Plan of the Coptic Church, Old Cairo 315
Ruins of St. John, Tyre 324
Section of Baptistery at the Old Cathedral of Tyre 325
Plan of Ditto 327
Church and Baptisteries at Kassabar, near Myra 331

INDEX.

Ablution, a common religious rite, 1.
used in worship of Mithra, Egyptians, and Greeks, 1, 2.
Abyssinians, mode of baptism, 307.
Ἀδελφοί, a title of Christians, 64.
of the baptized, as distinguished from Catechumens, 64.
Ælfric, bishop in England, 230.
Affusion in the Church of Rome, 136, 138.
Agath, Council of, 79.
Agde, Council of, 79.
Alcuinus, 10.
Alcuinus Avitus, 25.
Alvarez, Father, 311.
Ambo, or the reader's desk, 157.
Ambrosius, Archbishop of Milan, 9, 52, 71, 91, 117, 173.
Anastasius, 162, 163, 164, 166, 171.
Andrea Pisano erects the Baptistery of Pistoia, A.D. 1337, 207.
Andrea Tafi, 192.
Anointing before baptism, 51, 52, 53.
Anselmus, Bishop of Laon, 219.
Apostolical Constitutions, 19, 65, 72, 79, 87, 102.
Aqua Lustralis, see Water of Purification.
Aquileja, baptistery of, 188.
Aquinas, Thomas, 28.
Area, or open space around a church, 158.
Armenia, baptism in, 285.
Ascodrutæ, baptism rejected by, 141.
Aspersion in England, 239.
Assemanni, 185.
Assemanus, 287.
Athanasius, 89.
Audientes, see Catechumens.
Augustine, 12, 14, 24, 62, 64, 69, 92, 97, 109, 118, 156.
Austin, Bishop, conference with, 227.
Autun, ancient inscription at, 15.

Balsamo, 89.
Baptism:
administrators of, 58, 156.
a perpetual ordinance, 7.
a symbol, 7.
bas-reliefs of, 40, 195, 267.
clinic, 59, 79.
forms and ceremonies accompanying, 49, 51.
import of, 7, 8, 9, 10.
in Persia, 306.
instituted by Christ, 6.
John's, 6.
Justin Martyr on, 17.
lay baptism, 58.
Lord's Supper administered immediately after, 60.
mode of administering, 30, 31, 177.
names or appellations of, 109.
of Cedoaldo, 54.
of Christ, picture of, at Verona, 196.
of infants, 110, 127.
of Jewish proselytes, 5.
of Theodosius the Younger, 54.
of Valerian, 42.
ordinary mode in primitive churches, 16.
pagan, 2.
required by Apostles, 6.

Baptism:
Russian, 267.
sometimes made compulsory, 120, 121, 217, 231.
Tertullian on, 18.
times for, 56, 69, 153, 156, 234.
vicarious, of the living for the dead, 143.
where administered, 149, 150.
who admitted to, 62.
Baptisteries:
in the East—
Cairo, 315.
Kassabar, near Myra, 331.
Sagalassus, 336.
Smyrna, 333.
Tyre, 325.
in France—
Aix, 211.
Chalons, 211.
Fréjus, 211.
Marseilles, 212.
Poitiers, 210.
Puy, 211.
Rheims, 213.
Ste. Geneviève, Paris, 210.
St. Jean Le Rond, Paris, 209.
in Germany—
Bonn, 257.
Cobern, 257.
Mentz, 258.
Ratisbon, 257.
in Great Britain—
Saxon Cathedral, Canterbury, 241.
St. Doulough's Well, Ireland, 253.
in Italy—
Aquileja, 188.
Ascoli, 199.
Bologna, 194.
Catacomb of San Ponziano, 152.
Città Nuova, 186.
Cividale, 196.
Cremona, 197.
Florence, 190.
Milan, 173.
Milan Cathedral, 175.
Naples, 185.
Nocera dei Pagani, 172.
Baptisteries:
in Italy—
Novara, 189.
Padua, 200.
Parma, 204.
Pesaro, 186.
Pisa, 200.
Pistoia, 207.
Ravenna, 176, 180.
Rome:
of Constantine, 164.
of Sta. Costanza, 169.
of St. Peter's, 208.
of St. Stephen, 175.
San Giovanni in Fonte, 176.
Santa Maria in Cosmedin, 180.
Torcello, 199.
Verona, 195.
derivation of word, 154.
internal arrangement, 155.
list of, in Italy, 160.
shape, 154.
situation and size, 156.
Barnabas, 16.
Baronius, Cardinal, 38.
Basil, 23, 58, 59, 90.
Basilica, Ancient Christian, 157.
Basnage, on sprinkling, 136.
Bas-Reliefs, 207, 222, 245, 249, 250, 255.
in baptistery at Verona, 195.
on Font at Thorpe Savin, 250.
Bathing:
at Eleusinian mysteries, 2.
by priests, 2.
of Proselytes, by Jews, 5.
Baths, 163 166.
Bede, 13, 26, 151, 223, 226.
Benedetto Antelmi designs baptistery at Parma, 204.
Benedictus XIII. (1725) prepares font at Rome for immersion, 209.
Bernard, 30.
Beroldus, 174.
Bertoli, 189.
Bishop Bernardo rebuilds baptistery of Verona, A.D. 1135, 195.
Blessing of the Font (Benedictio Fontis), 104.

Boldetti, 33.
Bottari, 13, 31.
Bugati, 38.
Bullion, Cardinal, 208.
Bunsen, on Baptism, 81.
Byzantine Art, 47.

Cairo, baptistery at, 315.
Calcuith, Council of, 232.
Callixtus builds baptistery at Cividale, A.D. 737, 197.
Cambridge, Church of Holy Sepulchre, 242.
Carthage, Council of, 101.
Catacombs of Rome:
 baptisteries in, 151.
 paintings in, 11, 12, 13, 31-35.
 sepulchral chapels in, 78.
 water, how obtained, 153.
Catechists:
 Apostles' creed used by, 72.
 office of, 70.
 place for instruction, 77.
Catechumenate, duration of, 78.
Catechumens:
 first class, Audientes, or hearers, 65.
 second class, Genuflectentes, or kneelers, 66.
 third class, Competentes, or Electi, 68.
 examination of, 70.
 females taught by deaconesses, 71.
 going veiled, 70.
 learn the creed, 70.
Celchyth, Council of, 234.
Celestine, Pope, 27.
Ceremonies:
 anointing, 51, 52, 53.
 attendants clothed in white, 54, 55.
 bread given with milk and honey, 56.
 insufflation, 51.
 kiss of peace, 55, 60.
 milk and honey given, 52, 56.
 tapers, 55.
 turning to the East, 50.
 washing the feet, 36.
 wearing white garments, 53, 55.
Chaldeans, The, 304.
Charlemagne, Decree of, 217.
Chrysostom, 8, 52, 55, 59, 62, 87, 91, 94, 143.
Ciampini, 42.
Clemens Alexandrinus, 3, 4, 14, 17, 94.
Clement of Rome, 20.
Clement, Presbyter of Alexandria, 71.
Clinics, not allowed to receive ordination, 60.
Clovis, King, baptism of, 213.
Cologne, in Germany, fresco at, 260.
Communion, 60.
 none but believers and baptized partake, 61.
Competentes, or Electi, see Catechumens.
Constantine, Emperor, 153, 164, 185.
Copts, mode of baptism, 5, 311.
Cornelius, 136.
Cross, sign of the, a preliminary of baptism, 280, 300.
Cubicula in Catacomb Sta. Agnese, 78.
Cyprian, 21, 52, 59, 71, 95, 101, 109, 114-116, 134, 140.
Cyril of Alexandria, 102.
Cyril of Jerusalem, 22, 50, 51, 52, 68, 70, 109, 156.

Damasus, 208.
Dante, 193.
Deaconesses teach female catechumens, 71.
 qualifications of, 71.
Diotisalvi, architect of baptistery of Pisa, 200.
Diptych at San Celso, Milan, 36.
Disciples of St. John, The, 305.
Doctor Audientium, 71.
Doddridge, 116.
Dominica in Albis, 57.
Doulough's, St., baptistery of, 253.
Durantus, Bishop of Mende, 220.

Easter, baptismal season, 56.
Ecclesiastical Institutes, 232.
Edmund, Constitutions of, 235.
Eigbright, Excerptions of, 231, 233.

Elvira, Council of, 58, 79.
Epiphanius, 22, 143, 145.
Epiphany, season for baptism, 57.
Ephrem, Deacon of Edessa, 91.
Erasmus, 113.
Eunodius, 174.
Eunomians, 145.
Eusebius, 21, 63, 87, 88, 109, 136, 325.
Eustorgius II., Bishop of Milan, 174.
Euthymius, 142.
Exorcism preceding baptism, 49, 50, 51, 318.
Ezzelino da Romana, 205.

Fish:
figurative designation of our Lord, 13, 14, 16, 102, 210.
symbol of baptism and the Lord's Supper, 13.
Fonts:
in Belgium—
Liège, 255.
Tirlemont, 255.
in England—
Barnswood, 247.
Bridekirk, 245.
Brighthelmstone, 249.
Darenth, 247.
Finchan, 247.
Hendon, 246.
Lewes, 246.
Malvern, 244.
Romsey, 246.
St. Martin's, Canterbury, 245.
Thorpe Savin, 250.
Walsingham, 250.
in France—
Chartres, 221.
Limay, 221.
Louvre, Museum of the, 221.
Montdidier, 221.
Pont du Mousson, 222.
Thouveil, 221.
in Germany—
Magdeburg, 257.
Nuremberg, 257.
Fonts:
in Italy—
Ascoli, 199.
baptistery of Constantine, 166, 167, 169.
Cividale, 196.
Cremona, 198.
Milan, 175.
Padua, 200.
Parma, 205, 206.
Pisa, 203.
Pistoia, 207.
Ravenna, 177, 180.
St. Peter's, Rome, 208.
Torcello, 200.
Verona, 195.
in Scotland, 252.
when placed within the walls of churches, 160.
Font, Greek, 266.
Frescos of Baptism:
in Cathedral of Carlisle, 235.
Catacomb of S. Ponziano, 31.
Cathedral of Cologne, 260.
Frigidarium at Pompeii, 154.
Fulbertus, Bishop of Chartres, 218.

Galasius, Pope, Sacramentary of, 127.
Ganges, Hindoo reverence for, 5.
Garrucci, 35.
Genuflectentes, see Catechumens.
Georgians, or Iberians, 288.
Germany, circular churches of, 257.
Gerson, 219.
Ghiberti, artist of bronze doors at Florence, 192.
Giotto, 191.
Gregory the Great, 10, 28.
Gregory of Nazianzen, 12, 55, 59, 90, 109, 116.
Gregory of Nyssa, 7, 57, 59, 69, 102.
Gregory Thaumaturgus, 21.
Gregory of Tours, 213, 216.
Greek Menologue in Vatican Library, 38.
Guericke on Infant Baptism, 110.

Hendon, font in church of, 246.

Herodotus, 2, 4.
Hesychius, 2.
Hilary, 14.
Hindoos, Ablution of, 5.
Hippolytus, 81.
Honorius Augustus, 150.
Honorius, Bishop of Autun, 219.
Hugue de St. Victor, 219.
Hyginus, 80.

Iberians or Georgians, 288.
Iceland, Baptism in, 284.
Ignatius, 58.
Immersion, simple, 28.
trine, 9, 10, 19, 28, 49, 260, 268.
Import of baptism:
Alcuinus on, 10.
Ambrosius on, 9.
Chrysostom on, 8.
Gregory the Great on, 10.
Gregory of Nyssa on, 7.
Justin Martyr on, 7.
Leo the Great on, 9.
Maximus on, 9.
Theodulphus on, 10.
Theodulus on, 9.
Ina, Decree of, 231.
Inscription discovered near Autun, 15.
in baptistery at Cividale, 197.
Mentz, 258.
Naples, 185.
Novara, 190.
Pisa, 204.
St. Peter's, Rome, 209.
basilica of St. Stephen, 175.
church at Bologna, 194.
Città Nuova, 186.
Inscriptions in Catacombs, 121, 126.
Insufflation, 51.
Intercession of Saints, 124.
Ireland, Baptism in, 254.
Irenæus, 18, 143.
Isidore, 100.

Jacobi Sirmondi, 176.
Jerome, 13, 33, 51, 53, 58, 70, 93, 113, 159.
John's baptism, 6, 149.
Justin Martyr, 4, 7, 17, 57, 60, 61, 81, 83, 109, 149.
Justinian, Emperor, 79.
Justinian, Decree of, 79.
Juvencus, 25.
Juvenal, 3.

Kiss of peace, 55, 60.

Lacroix, Quotation from his Renaissance, 47.
Lactantius, 21, 95.
Lady's Well, in Northumberland, 225.
Laodicea, Council of, 60, 90.
Leo the Great, 9.
Leo Isaurian, Emperor of Constantinople, 77.
Leo of Modena, 6.
Luitprandus, 194.
Luther on Baptism, 261.
Liturgies:
of Greek Church, 271.
James of Edessa, 317.
Nestorians, 290.
Ravenna, 181.
Remy, Bishop of Rheims, 215.
Roman, 105, 127, 137, 168.

Mabillon, collection of rituals by, 168.
Magdeburg, font at, 257.
Magnus, Bishop of Sens, 218.
Manicheans, 2.
Manuscripts—
in Bibliothèque Nationale, Paris, 44.
Library of British Museum, 45.
Library of Duke of Devonshire, 45.
Vatican Library, 42.
Miniatures in, 36, 47.
Mar Abd Yeshua, 289.
Marcionites, 143.
Marcus Gazensis, 54.
Maronites, mode of baptism, 317.
Martene, on Rituals, 134.
Martin of Tours, 63.
Maximus, Bishop of Turin, 9, 26.
Menander, 145.
Melito, 14.

Monnonites, 263.
Messalians, 142.
Milevi, Second Council of, 119.
Mingrelians, 306.
Montanists, 145.
Montfaucon, 4.
Mosaics in baptistery of S. Costanza, 170.
Florence, 192.
Ravenna, 177, 179.
Mosheim, 119.

Names of the faithful, 63, 64, 65.
Neander on Baptism, 85.
Infant Baptism, 110.
Nectarius, Bishop of Constantinople, 91.
Neo-Cesarea, Council of, 60, 88.
Nestorians, Baptismal Liturgy of, 290.
Nicæa, Council of, 87.
Nicholas, Bishop of Myra, 329.
Nocera dei Pagani, baptistery of, 172.
Northumberland Synod, Decree of, 231.
Novatian, Baptism of, 136.

Olearius, 269.
Optatus, 14, 102.
Oratory of St. Venantius, 78.
Origen, 20, 50, 85, 86, 111, 112, 326, 328.
Orso, Archbishop of Ravenna, 176.
Orso Orseolo, Bishop of Torcello, rebuilds the Cathedral, 199.
Otho, Missionary in Pomerania, 259.
Ovid, 3.

Paciaudus, 178.
Paintings of Baptism—
Arles, 221.
Basilica of St. Clement, 35.
Bourges, 221.
Catacombs, 11, 12, 31-35.
Ciclo Biblico, 11.
Church of San Lorenzo, Rome, 31.
Miniatures in ancient manuscripts, 36, 38, 41-47.
Rheims, 213.
Sens, 221.
Pallassonus, Johannes, makes font at Parma, A.D. 1299, 205.
Paulianists, 145.
Paulinus, Bishop of Nola, 156.
Paulinus, Bishop of Tyre, 325, 328.
Paulinus, Missionary in England, 26, 150.
Paulus Warnefridus, 54.
Persian Christians, 306.
Photius, Decree of, 121.
Photizomenoi, or the illuminated, 64.
Pliny, 154.
Pope Leo, 102.
Pope Innocent, 140.
Polycarp, 332.
Prayer-book of Edward VI., 49, 238.
Priscillianists, 145.
Prosper, 13.
Prudentius, 25, 208.
Pulpit:
in baptistery at Ascoli, 199.
Ravenna, 177.

Quintillianists, 141.

Reading, Constitution at, 233.
Red Sea, passage of, a figure of baptism, 12, 13,
Remy, Bishop of Rheims, 213.
Rheinwald, 110.
Rhynsburgers, 264.
Rituals of Baptism—
Greek Church, 271.
Church of Ravenna, 181.
James of Edessa, 317.
Orleans, 220.
Pope Gelasius, 127.
Remy, of Rheims, 215.
S. Giovanni in Fonte, Rome, 168.
Rossi, Signor, 11.
Rufinus, presbyter of Aquileja, 113.
Russia, baptism in, 267.

Salmasius, 83, 262.
San Giovanni alle Fonti, Milan, 174.
San Giovanni in Fonte, Rome, 164.
San Stefano alle Fonti, 174.
Saturus, 19.

Seleusians, 142.
Seneca, 166.
Sens, painting of baptism in cathedral of, 221.
Severus, Alexandrinus, 51.
Socrates, the historian, 69, 80, 156.
Sponsors, 259, 269, 310.
Sprinkling of children in font at Parma, 206.
of water of Purification, 3.
over food at religious repasts, 4.
St. Clement, 35.
St. Doulough's Well, 253.
St. Petronius builds monastery at Bologna, A.D. 430, 194,
Stephen II., Pope, on sprinkling, 136.
Strabo, Walafrid, 82, 92, 150.
Suicerus, 83.
Sulpicius Severus, 63.
Symbols of Baptism, 7, 10, 11, 12, 13.
Syrian Christians, 316.

Taxa Samadha, The, 290.
Tertullian, 3, 11, 14, 18, 19, 49, 50, 52, 56, 58, 61, 62, 84, 95, 101, 109, 140, 149.
Theodoretus, 4, 141, 142, 223.
Theodorus of Mopsuestia, 71.
Theodosius, Emperor, baptism of, 91.
Theodulphus, 10.
Theodulus of Cœle-syria, 9.
Theophilus, 18.
Toledo, Decree of Council, 28.
Trent, Council of, 104.
Trine Immersion, its import, 9, 10, 28, 49,
Tritheists, 145.
Tyndal, 238.
Tyre, 323.

Unction, 52.

Valentinians, 143.
Valerian, baptism of, 42.
Vansleb, Father, 314.
Venantius Fortunatus, 54.
Virgil, 3.

Walafrid Strabo, 82, 92, 150.
Wall, Dr., 239.
Warnefridus, Paulus, 54.
Warwick, Baptism of Earl of, 236.
Water of Purification, 3.
sprinkling on worshippers in the Roman temples, 3.
used in forum, 3.
in funeral rites, 4.
by Jews, 4.
Westminster, Council of, 235.
Wulfred, Archbishop of Canterbury, 234.

Yves, Bishop of Chartres, 219.

Zeno, Bishop of Verona, 196.

PART I.

BAPTISM.

THE

ARCHÆOLOGY OF BAPTISM.

PART I.

BAPTISM.

THE natural tendency of the human mind is to adopt a physical and outward act as a sign, figure, symbol, or representation of an inward and spiritual state. This tendency has always been strong, especially in the earlier and ruder states of society. The purification of the body by water, for example, has, in all ages and in every religion, been considered as an emblem fitted to express that purity of the soul with which man should approach the Deity, and has been therefore adopted as an important religious ceremony.

Ablution was one of the principal rites of initiation to the worship of Mithra, a goddess held in high veneration by the Persians. It was also practised by the followers of Zoroaster. The ancient Persians carried their infants to the temple a few days after they were born, and presented them to the priest, before the sun and the fire, which was his symbol. There the priest bathed the child for the

purification of the soul. Sometimes he plunged it into a great vase full of water. When the child had arrived at fifteen years of age, he was presented again to the priest, who confirmed him by giving him the robe called the soudra, and the girdle. The custom was subsequently adopted by the Manichæans.* (See Beausobre, Liv. ix. chap. vi. sect. xvi.)

The Egyptians appear to have practised ablutions from the earliest antiquity. Herodotus, in the Second Book of his History (chapter xxxvii.) informs us that the priests of Isis and Osiris bathed twice during the day in cold water, and as often in the night. (*Λοῦται δὲ δὶς τῆς ἡμέρας ἑκάστης ψυχρῷ, καὶ δὶς ἑκάστης νυκτός.*) Those initiated into the sacred mysteries of these divinities were bathed in water by the priests. The annual festival of Isis lasted eight days, during which a general purification took place.

The use of water in religious rites was known to the ancient Greeks, who employed it under various forms. No one could be admitted to the Eleusinian mysteries until he had been plunged in the waters of the River Ilissus, consecrated to the Muses. Hesychius (*Lexicon*) calls the priest, whose office was to purify thus the initiated, *ὕδρανος*, or the *waterer*. He also informs us that the Greeks used to plunge in water the infants, and those who had been in danger of death; hence these were called *δευτερόποτμοι*, or *ὑστερόποτμοι*. Reference is made to these Pagan bap-

* The Manichæans were a sect of heretics in the third century, the followers of Manes, who made his appearance in the reign of the Emperor Probus, pretending to be the Comforter whom our Saviour promised to send into the world. He taught that there are two principles, or gods, co-eternal and independent of each other; the first principle, or *light*, the author of all good; the second principle, or *darkness*, the author of all evil—a doctrine which he borrowed from the Persian Magi.

tisms by Clemens Alexandrinus,* in the Fifth Book of his *Stromata*, and Tertullian,† in his *Præscriptionibus* (c. xl.), and *De Baptismo* (c. v.)

Ovid, Virgil, and Juvenal make frequent allusions in their writings‡ to the *aqua lustralis*, or water of purification, used in the religious ceremonies of the ancient Romans, who were scrupulous in employing it before they performed a sacrifice. It was commonly placed at the entrance of the temple, and sprinkled upon the worshippers as they entered, with a small olive branch. A vessel containing it was also placed in the Forum, for the use of the citizens assembled there. This lustration

* Clemens, a converted philosopher and presbyter of Alexandria, who died about A.D. 218. He is esteemed the most profoundly learned of the Fathers of the Church. He is the author of several important works: amongst them the *Protrepticon* (προτρεπτικὸς λόγος), or exhortation to the Gentiles; the *Pædagogus*, or a treatise on Christianity; the Institutes; and the *Stromata*, or Miscellany, in eight books.

† Tertullian, a celebrated Father of the Church, who died about A.D. 220. He has left a great variety of tracts on the vices and customs of his age, and is the author of an Apology, of a tract against Marcion, and a treatise on Baptism.

‡ Ovid:—

Est locus in Tiberin qua lubricus influit Almo,
Et nomen magno perdit ab amne minor.
Illic purpurea canus cum veste sacerdos
Almonis Dominam sacraque lavit aquis.
(*Fast. lib.* iv. 337-8).

(There is a spot where the rapid Almo flows into the Tiber, and the lesser stream loses its name in that of the greater. There does the hoary priest in his purple vestments wash the lady (goddess) and her sacred utensils in the waters of the Almo).

Virgil:—

Spargens rore levi, et ramo felicis olivæ
Lustravitque viros. (*Æneid*, 6.)

(Sprinkling the men with the light spray and a branch of the prolific olive).

Juvenal:—

Portabit aquas ut spargat in æde
Isidis. (*Satyr.* vi.)

(She will bring water, to sprinkle in the temple of Isis).

was administered at the termination of the funeral rites, to remove the defilement supposed to be contracted by approaching a dead body. According to Theodoretus* (*Hist. Eccles. lib.* iii. *c.* xiv.), it was usual to sprinkle water over the food served up at the *epulæ*, or solemn religious repasts. The Emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with holy water, on purpose, either to starve, or force them to eat what, by their own principles, they esteemed polluted. (Hospinianus, *De orig. Templor.* l. 2, c. 25). The learned Montfaucon says (*Antiq.* t. 2, p. 1, l. 3, c. 6) that the vase of the *aqua lustralis*, placed at the entrance of the temples, was called aquaminarium, or amula. The same vessel was by the Greeks called—περιῤῥαντήριον—*Perirranterion*; two of which, the one of gold, the other of silver, were given by Crœsus to the Temple of Apollo at Delphi (Herodotus, l. i. 51; Clemens Alexandrinus, *Stromata*, l. 1), and the custom of sprinkling themselves was so necessary a part of their religious offices, that the method of excommunication seems to have been by prohibiting offenders to approach or use the holy water vase. (Œschines, *Orat. contra Ctesiphon*, 58). Justin Martyr,† in his First Apology (*sect.* lxi.), alludes to these Pagan customs in the following terms:—"The demons no sooner heard of this washing spoken of by the prophet, but they too set up their puri-

* Theodoretus, an eloquent ecclesiastical writer, was Bishop of Cyrus, in Syria. He wrote a History of the Church extending from A.D. 325 to 429.

† Justin Martyr, a Greek writer of the second century, and the author of several important works in defence of Christianity. Amongst them may be mentioned his *First Apology*, in which he gives a detail of the manners, rites, and doctrines of the early Christians; his *Second Apology*, which is a complaint of the treatment of the Christians; his *Dialogue with Trypho the Jew*, a work containing various arguments to demonstrate that Jesus is the Messiah.

fications, and made such as go to their temples and officiate in their libations and meat offerings, first sprinkle themselves with water by way of lustration, and they have brought it to such a pass, that the worshippers are washed from head to foot before they approach the sacred place where their images are kept." Lustrations by water were also used by the Druids of Great Britain.

It is well known that all the Oriental religions abound in ablutions. The Syrians, Copts, etc., have their annual solemn washings. The Mahommedans practise ablutions most punctiliously, and in the greatest number. Their purifications are of two kinds, either bathing, or only washing the face, hands, and feet. The superstitious attachment of the Hindoos for the River Ganges is such, that ablution in its streams is placed among the first duties of religion; and when, from necessity, they cannot reach that river, if, in bathing, they use the exclamation, "O Ganges, purify me!" the Brahmins assure them that the service is equally efficacious. (Encyclopædia Metropolitana.)

In accordance with Divine directions, the Jews introduced into their religious rites the use of the water of purification. (Numbers ix.) Several ceremonies of the Mosaic law were accompanied by ablutions. Bathing in water is said by some Jewish authors to have been used, together with circumcision, in the admission of proselytes. These were required to renounce idolatry and believe in Jehovah, were interrogated while standing in the water, and, after baptism, were declared to be clean and holy, and were admitted to all the privileges of the Jewish nation. As the sacred writers make no mention of this custom, nor is there any reference to it in the best Targums, in the apocryphal books, in the writings of Josephus and Philo, nor in the Fathers of the first three centuries, it is probable, if not in fact certain, that this

rite was introduced only after the destruction of Jerusalem, when the sacrifices had ceased. This custom still exists. Leo of Modena, Rabbi of Venice, says, in his book *De Ritibus et Usis Judæorum*, pars i. c. 3, "He who desires to become a Jew is first circumcised, and a few days after is entirely bathed in water in presence of three Rabbis who have examined him. He is then considered a Jew like the others."

The introduction of John's baptism was, to a certain degree, in harmony with the long established usages of the Jews—the frequency of lustrations which constituted a part of the Mosaic ceremonial, and were practised on various occasions both by the priests and by the people. Ablution in the waters of the River Jordan was well fitted to represent the washing away of sins through repentance and faith in the coming Messiah, the Lamb of God, who was to take away the sin of the world.

When our Saviour entrusted to His disciples the great commission, He instituted baptism as one of the peculiar rites of His church and kingdom. "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." And again, "He that believeth and is baptized shall be saved. He that believeth not shall be damned." (Matt. xxviii. 19, 20; Mark xvi. 16.)

In obedience to the Divine command, the apostles required of all who received baptism a confession of faith in Christ. The language of Peter, on the day of Pentecost to the Jews and Gentiles at Jerusalem, was this: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "They that gladly received the word were baptized" to the number of three

thousand. (Acts ii.) When the Holy Ghost fell on all who heard his preaching in the house of Cornelius, Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts x. 47.) When the eunuch requested to be baptized by Philip, his answer was: "If thou believest with all thine heart, thou mayest." (Acts viii. 37.) Thus was fully established Christian baptism, which implied, not only repentance and the washing away of sins, but also faith in a risen Saviour and allegiance to Him. It was an outward and visible sign that the convert took upon himself the profession of Christianity. By this act, he renounced his Jewish or heathen opinions and practices, and adopted the principles of the Christian faith.

Instituted by our Lord as a perpetual ordinance of His religion, baptism is the symbol of His death, burial, and resurrection. It represents, as regards the believer, death to sin and the world, and resurrection to a new life. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Romans vi. 3–5.) In his comments upon these passages, Justin Martyr (*Apolog.* ii.) says: "We celebrate in baptism the symbol and sign of His death and resurrection." Gregory of Nyssa,* in his sermon on repentance, remarks: "The old man is buried in water, the new man is born again, and grows in grace." (*De Pœnitentia.*)

* Gregory, Bishop of Nyssa, born in A.D. 330. He is the author of several homilies, orations, and letters. His Twelve Books against Eunomius are his best works.

Chrysostom* says, in one of his celebrated Homilies: "In this symbol (baptism) are fulfilled the pledges of our covenant with God: death and burial, resurrection and life; and these take place all at once. For when we immerse our heads under the water, the old man is buried as in a tomb below, and wholly sunk for ever; then, as we raise them up, the new man rises again. As it is easy for us to dip and lift our heads again, so it is easy for God to bury the old man and show forth the new; and this is done three times, that you may learn that the power of the Father, the Son, and the Holy Ghost, fulfilleth all this."† In a Homily on the Epistle to the Romans, Chrysostom says: "For as His body (Christ's), by being buried in the earth, brought forth as the fruit of it the salvation of the world, thus ours also, being buried in baptism, bore as fruit righteousness, sanctification, adoption, countless blessings; and it will bear also hereafter the gift of the resurrection. Since, then, we were buried in the water, He in the earth; we in regard to sin, He in regard to His body; this is why he (Paul) does not say, 'We were planted together in His death, but in the likeness of His death.'"‡

* Chrysostom, Bishop of Antioch (354-407), a judicious, eloquent, and energetic expositor of Scripture.

† Θεῖα τελεῖται ἐν ἀυτῷ σύμβολα, τάφος καὶ νέκρωσις, καὶ ἀνάστασις καὶ ζωὴ, καὶ ταῦτα ὁμοῦ γίνεται πάντα. Καθάπερ γὰρ ἔν τινι τάφῳ, τῷ ὕδατι καταδυόντων ἡμῶν τὰς κεφαλὰς, ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ, καταδὺς κάτω, κρύπτεται ὅλος καθαπαξ· εἶτα ἀνανευόντων ἡμῶν, ὁ καινὸς ἄνεισι πάλιν. Ὥσπερ γὰρ εὔκολον ἡμῖν βαπτίσασθαι καὶ ἀνανεῦσαι, οὕτως εὔκολον τῷ θεῷ θάψαι τὸν ἄνθρωπον τὸν παλαιὸν, καὶ ἀναδεῖξαι τὸν νέον. Τρίτον δὲ τοῦτο γίνεται, ἵνα μάθῃς, ὅτι δύναμις πατρὸς καὶ υἱοῦ καὶ πνεύματος ἁγίου ἅπαντα ταῦτα πληροῖ. (*Hom.* xxv. *In Joannem.*)

‡ Καθάπερ γὰρ τὸ σῶμα αὐτοῦ ταφὲν ἐν τῇ γῇ καρπὸν τῆς οἰκουμένης τὴν σωτηρίαν ἤνεγκεν· οὕτω καὶ τὸ ἡμέτερον ταφὲν ἐν τῷ βαπτίσματι, καρπὸν ἤνεγκε τὴν δικαιοσύνην, τὸν ἁγιασμὸν, τὴν υἱοθεσίαν, τὰ μυρία ἀγαθά· οἴσει δὲ καὶ τὸ τῆς ἀναστάτεως ὕστερον δῶρον. Ἐπεὶ οὖν ἡμεῖς μὲν ἐν ὕδατι, αὐτὸς δὲ ἐν γῇ, καὶ ἡμεῖς μὲν κατὰ τὸν τῆς ἁμαρτίας λόγον, ἐκεῖνος δὲ κατὰ τὸν τοῦ σώματος ἐτάφη, διὰ τοῦτο οὐκ εἶπε Σύμφυτοι τῷ θανάτῳ, ἀλλὰ Τῷ ὁμοιώματι τοῦ θάνατου. (*Hom.* xl. *In Epist. ad Rom.*)

Ambrosius* says in his *De Officiis* (iii. c. 4.): "In the sacrament of baptism the whole outer man perishes." (In baptismatis sacramento interit homo totus exterior.)

Leo the Great,† in his fourth letter to the Bishops of Sicily, writes: "Trine immersion is an imitation of the three days' burial; and the rising again out of the water is like the rising from the grave. (Sepulturam triduanam imitatur trina demersio, et ab aquis elevatio resurgentis instar est de sepulchro.)

Theodulus, Presbyter of Cœlesyria (died about A.D. 490), in his Commentary on the Epistle to the Romans, says: "As the body of our Lord was buried in the earth, so our body is buried by baptism." Then, referring to the custom in his time of immersion repeated three times, he adds: "The three burials and resurrections, typified by the threefold dipping, symbolise His death and resurrection."‡

Maximus,§ in his *Homilia de Juda traditore*, says: "Baptism is to us burial with Christ, in which we die to sin and iniquity; and, the old man being destroyed, we rise again to new life. It is a burial, by which we lay down our life, and receive it anew that we may live. Great, therefore, is the grace of this sepulture, through

* Ambrosius (340-397), Archbishop of Milan, a bold defender of the faith, and one of the most celebrated Fathers of the Church. He raised his See to such a power that it dared to resist Rome herself, up to the twelfth century. Ambrosius published annotations on Scripture, discourses, and miscellaneous treatises.

† Leo the Great was elected Pope of Rome in 440, and is at the head of the writers of the Latin Church in the fifth century. The most important of his works are his Letters and Sermons, of which there are two volumes.

‡ Theodulus: "Adeo corpus Christi Domini in terra sepultum, sic et nostrum corpus per baptisma sepultum. Nam tres obitus et ortus, hoc est, triplex illa tinctura, mortem et resurrectionem significant."—*Comment. in Epist. ad Rom.*

§ Maximus, Bishop of Turin in the fifth century, and a well-known Latin writer.

which a useful death is brought to us, and a still more useful life freely bestowed. Great is the grace of this sepulture with Christ, which purifies the sinner and gives life to the dying."*

Gregory the Great:† "We also, when we immerse three times, symbolise the three days of Christ's burial."‡

Alluding to the words of our Saviour: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the earth" (Matt. xii. 40), Alcuinus§ says, in his Sixty-ninth Epistle: "The three immersions may represent the three nights."‖

Theodulphus, an ecclesiatical writer of the ninth century, writes in his *De Ordine Baptismi:* "We die to sin when we renounce the devil and all his works; we are buried with Christ when we descend into the font of washing, as into a sepulchre, and are immersed three times in the name of the Holy Trinity; we rise with Christ when,

* "Baptismum igitur Christi nobis est sepultura, in quo peccatis moriemur, criminibus sepelimur, et veteris hominis conscientia resoluta, in alteram nativitatem rediviva infantia reparamur. Baptismum, inquam, Salvatoris nobis est sepultura, quia et ibi perdidimus antè quod viximus, et ibi denuo accipimus, ut vivamus. Magna igitur sepulturæ hujus est gratia, in qua nobis et utilis mors infertur, et vita utilior condonatur; magna, inquam, hujus gratia sepulturæ, quæ et purificat peccatorem et vivificat morientem."—Maximus, *Hom. de Juda traditore.*

† Gregory the Great was elected Pope in A.D. 590. His chief works are letters, of which there are more than eight hundred. He is also the author of a Commentary on Job, a *Pastorale*, or Treatise on Pastoral Duties, and several Homilies.

‡ "Nos autem quod tertiò demergimus, triduanæ sepulturæ sacramenta signamus."—Gregorius, *Eib.* i. *Ep.* xl.

§ Alcuinus, or Albinus, the most distinguished scholar of the eighth century, the confidant and adviser of Charlemagne, and author of numerous works, which consist principally of poems, elementary treatises on the different sciences, letters on a variety of theological subjects, and other works, some of which are lost.

‖ "Possunt tres noctes tres mersiones designare."—*Epist.* lxix.

purified of all our sins, we come out of the font as from a tomb."*

Several allusions to baptism are found among some of the paintings of what Signor De Rossi, in his work "Roma Sotterranea," calls the "Ciclo Biblico," that is, the series of purely scriptural subjects which are represented in many of the Catacombs of Rome, and which belong to an earlier period of Christian Art than those of special saints, martyrs, Bishops of Rome and of other Sees, which are also found there. Thus the Deluge and the Ark of Noah are represented in the Catacombs as symbols of baptism, according to the words of the Apostle Peter: "The ark, wherein few, that is, eight souls, were saved by water; the like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." (1 Peter iii. 21.) Tertullian expresses himself on this subject, in the following terms: 'As after the waters of the Deluge, in which the old iniquity was purged away, as after that baptism (so to call it) of the old world, a dove sent out of the ark and returning with an olive branch, was the herald to announce to the earth peace, and the cessation of the wrath of heaven; so, by a similar disposition with reference to matters spiritual, the dove of the Holy Spirit sent out from heaven, flies to the earth, that is, to our flesh as it comes out of the bath of regeneration after its old sins, and brings to us the peace of God." (*De Baptismo*, viii.)†

* "Moriemur ergo peccato, quando abrenuntiamus diabolo et omnibus quæ ejus sunt, consepelimur Christo cùm sub invocatione Sanctæ Trinitatis sub trina mersione, in fontem lavacri quasi in quoddam sepulcrum descendimus; consurgimus Christo, cùm exuti omnibus peccatis, de fonte quasi de sepulchro egredimur."

† Quemadmodum enim, post aquas diluvii, quibus iniquitas antiqua purgata est, post baptismum (ut ita dixerim) mundi, pacem cœlestis iræ præco columba terris annuntiavit demissa ex arca, et cum olea reversa; quod signum etiam apud nationes paci prætend-

Another painting, representing a man inclosed in an ark and receiving the olive branch from the mouth of the dove, painted upon the walls of a chapel in the Catacombs, was intended to show that the faithful, having obtained the remission of their sins through faith in Christ and baptism, had received from the Holy Spirit the gift of divine peace, and are saved in the mystical ark of Christ from the destruction which awaits the world. And if the same picture be rudely scratched on a single tomb, it denotes the same fact and the hope of the survivors that the deceased, being a faithful servant of Christ and a member of His body, had died in the peace of God, and had now entered into His rest.

The passage of the Red Sea was also represented as a figure of baptism, in accordance with the words of the Apostle Paul: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. x. 1, 2.) In his thirty-ninth sermon, Gregory of Nazianzen* says: "Moses truly baptized in water by causing the Israelites to pass through the sea and under the cloud. The sea represents the waters of baptism, and the cloud the Holy Spirit."

Augustine,† in his three hundred and fifty-second

itur: eadem dispositione spiritualis effectus, terræ, id est, carni nostræ, emergenti de lavacro post vetera delicta, columba sancti Spiritus advolat, pacem Dei afferens, emissa de cœlis, ubi Ecclesia est arca figurata.

* Gregory of Nazianzen, also called the Theologian, from his erudition in sacred literature, was born A.D. 328, and became one of the first orators, and most accomplished and thoughtful writers of his time. His surviving works consist chiefly of about fifty-three orations, two hundred and forty-two letters, and one hundred and fifty-six poems, besides meditations, descriptions, etc.

† Augustine, one of the most illustrious Fathers of the Latin Church in the fourth century. His works are comprised in eleven volumes; one of the best editions is that of the Benedictines of St. Maur.

Sermon, says: "*Per mare transitus baptismus erat*," and then, developing this figure, he adds: "The Red Sea typifies baptism; Moses leading through the sea, Christ himself; the Israelites passing through represent the faithful; and the death of the Egyptians, the destruction of our sins." (*De Pœnitentia.*) Prosper, an ecclesiastical writer of the fifth century (*De Promiss.* pars. i. c. 38), and the Venerable Bede* (*Quæst. sup.* Exod. xx.), make remarks of a similar character. A picture of the passage of the Red Sea was lately discovered on a sarcophagus of the Catacomb of the Vatican, a reproduction of which may be seen in Bottari.† The triumphal arch of Santa Maria Maggiore contains a celebrated mosaic on this subject.

But the symbol to which the Fathers of the Church seem to have attached the greatest importance, as bearing directly upon the subjects of baptism and the Lord's Supper, was that of the Fish. In the language of the Christian writers, both in the East and the West, from the second century onwards, our Lord is spoken of as **ΙΧΘΥΣ**, or "Piscis," "Piscis Noster," and the like, and that for a variety of reasons. First, the fish, blessed to the feeding of great multitudes and of His own disciples, by our Lord Himself while on earth, was regarded as a type of that heavenly food which He gave for the life of the world, Secondly, as fish was, in primitive times, very generally in use as an ordinary article of food, it served to designate the wholesome doctrine of Christ, and particularly the words of truth contained in Holy Scripture. Thus Jerome,‡ on

* Bede (672-735), surnamed the Venerable on account of his learning, piety, and talents. He wrote several theological books, commentaries on the Holy Scriptures, homilies, lives of saints, and an ecclesiastical History of England.

† Bottari, *Sculture e Pitture sacre estratte dai Cimiteri di Roma.*

‡ Jerome (331-420), one of the most learned and eloquent of the Latin Fathers. He translated or revised the *Vulgate;* wrote commentaries on most of the books of Scripture, controversial treatises, and lives and works of preceding ecclesiastical writers. His opinions are often exaggerated and fanciful.

Matt. xiv. 17 (*Op.* t. iv. p. 60), and again (*ibid.* t. vii. p. 119), says: "In the seven loaves and the small fishes are found the types of the gospel of Christ. The seven loaves are the seven books of the Old Testament, which we call the Heptateuch, and the small fishes are the smaller books of the New Testament." Clemens Alexandrinus, in his *Stromata* (lib. vi.), speaks of the fishes and barley loaves, as typifying the *προπαιδεία*, or preparatory teaching of the Greeks and the Jews.

This practice of figuratively designating our Lord as *ΙΧΘΥΣ*, or Piscis, led the Fathers naturally to speak of the waters of baptism. The earliest example of this is the well known passage in Tertullian: "We, smaller fishes, after the example of our Fish, are born in the water, and it is only by continuing in the water that we are safe." * (*De Baptismo*, c. 1.)

Melito, Bishop of Sardis (about A.D. 160), is the earliest writer who furnishes us with an authority for the application of the term *pisces* to the Christians, when he says: "Fishes are the holy ones of God," *Pisces sancti*; for so it is written: "*Traxerunt rate plenum piscibus magnis*," John xxi. 11. (*Clavis*, xl. 2.) Elsewhere (cap. xii. n. 25), he refers to the same: "*Centum quinquaginta tres omnes electi.*" Hilary† (*In Matt.*), Optatus‡ (*De Schism. Donat.* l. iii. c. 2), and Augustine (*Confessionum*, lib. xiii. c. 23), express the same idea. The second-named writer informs us that the Greek *ἰχθύς* represents the first letters of "*Ἰησοῦς Χριστὸς Θεοῦ Υἱος Σωτῆρ*," "Jesus Christ, Son of God, Saviour," and adds that, owing to the presence

* Sed nos pisciculi secundum *ἰχθῦν* nostrum Jesum Christum in aqua nascimur; nec aliter quam in aqua permanendo salvi sumus.

† Hilary (305-368), Bishop of Poitiers, occupies an important part in the patristic literature of the Western Church. His most valuable work is that on the Trinity; he wrote also on the Councils, against the Arians, and a commentary on the Psalms and Matthew.

‡ Optatus, Bishop of Milevi (about A.D. 370), a celebrated ecclesiastical writer.

in the waters of the Fish, the basin containing the baptismal waters was called "*piscina*," a fishpond.*

A remarkable inscription of great antiquity was discovered a few years ago, buried in the soil of an ancient cemetery in the vicinity of Autun (Augustodunum), a town

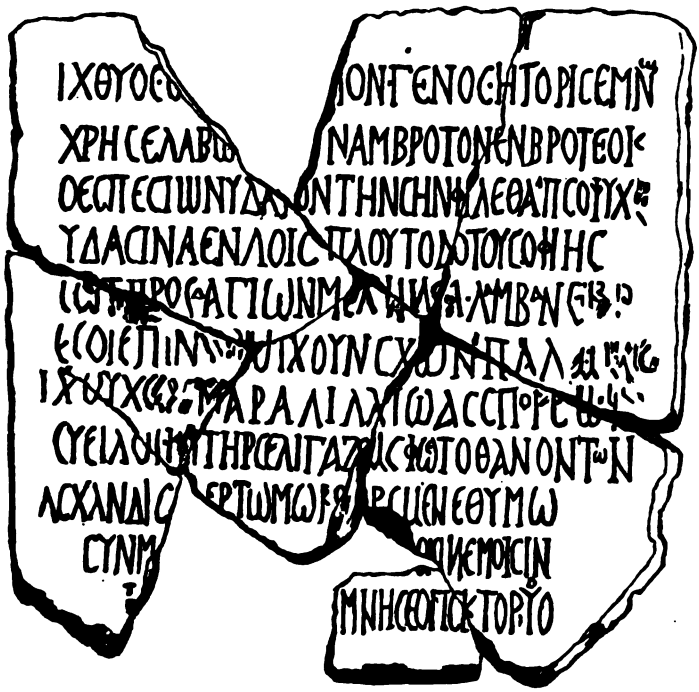


Fig. 1. Stone at Autun, France.

in France, where many ruins of Roman temples, gates, and triumphal arches still exist. This inscription, represented in the above engraving, is of the fourth century, or

* The following is the passage referred to: "Hic (*i.e.* Christus) est piscis, qui in baptismate per invocationem fontalibus undis inseritur *ut quæ aqua fuerat*, à pisce etiam *piscina* vocitetur. Cujus piscis nomen secundum appellationem Græcam, in uno nomine per singulas litteras turbam sanctorum nominum continet ΙΧΘΥΣ, quod est latinum *Jesus Christus Dei Filius Salvator.* (*De Schism. Donat.* lib. iii. c. 2.)

perhaps of the fifth. It is a sepulchral one, in memory of a certain Pectorius, a son of Aschandeius, and seems to have been placed near the baptistery of a church, and to have been designed as an invitation, first, to receive the ordinance of baptism, and next, to partake with earnest desire and devout reverence of the Lord's Supper. This inscription is as follows :—

Ἰ χθύος ο[ὐρανίου θε]ῖον γένος, ἤτορι σεμνῷ
Χ ρῆσαι λαβὼ[ν ζω]ὴν ἄμβροτον ἐν βροτέοις
Θ εσπεσίων ὑδάτων· τὴν σὴν φίλε θαλπεο ψυχὴν
Τ δασιν ἀενάοις πλουτοδότου Σοφίης :
Σ ωτῆρος δ' ἀγίων μελιηδέα λάμβανε βρ[ωσιν]
Ἔσθιε πῖνε [λαβ] ὼν, Ἰχθὺν ἔχων παλάμαις.

and has been translated thus :—

" O thou divine offspring of the Heavenly Ichthus (Christ), use with a reverent heart when thou hast received the immortal life of Divine Waters among mortals. O my friend (who hast been baptized), quicken thy soul with the ever-flowing waters of wealth-giving wisdom. Come, and receive the honey-sweet food of the Saviour of the saints. Take, eat, drink, holding Ichthus in thy hands."

In the primitive Church, and down to the fourteenth century, the ordinary mode of baptism was by the immersion of the whole body in water. The original term *baptizo* conveys the meaning of immersion, and no other. On this point we have most valuable testimony from the Fathers of the Church, and other ecclesiastical writers. They invariably designate baptism as the act of *dipping*, *bathing*, or *washing*, and following the language of the Apostle Paul, who calls baptism the washing of regeneration (Titus iii. 5), use these two terms as equivalents. Thus Barnabas, a companion of Paul, in an epistle ascribed to him, says: "We go down into the water full of sins and pollutions, but come up out

again bringing forth fruit, having in our heart the fear and hope which is in Jesus by the Spirit."*

The author of the book entitled *The Shepherd* (*Ὁ Ποιμήν*), alludes to "the water of baptism, in which men go down bound to death, but come up appointed to life" (Book iii. Similitude ix. chapter 16), and, speaking of the apostles, he says, that "they went down into the water with them (converts) and again came up." Clemens Alexandrinus quotes this passage in his *Stromata* (lib. ii. cap. 6) as follows: *Κατέβησαν οὖν αὐτῶν εἰς τὸ ὕδωρ. Ἀλλ' οὗτοι μέν, ζῶντες κατέβησαν, καὶ ζῶντες ἀνέβησαν.*

Justin Martyr, in his Dialogue with Trypho the Jew (c. 14), speaking of baptism, says: "Through the washing of repentance and knowledge of God, therefore, which was instituted for the sin of the people of God, as Isaiah says, we have believed, and we make known that the same baptism which he preached, and which is alone able to cleanse those who repent, is the water of life. But the cisterns which you have dug for yourselves are broken, and are of no use to you; for what profit is there in that baptism which cleanses the flesh and the body alone? Let your souls be baptized from anger and from covetousness, from envy and hatred, and lo! the whole body is pure.†

* Barnabas—Ὅτι ἡμεῖς μὲν καταβαίνομεν εἰς τὸ ὕδωρ γέμοντες ἁμαρτιῶν καὶ ῥύπου, καὶ ἀναβαίνομεν καρποφοροῦντες ἐν τῇ καρδίᾳ τὸν φόβον, καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἔχοντες ἐν τῷ πνεύματι. (*Epist. Catholica*, c. xi.)

† Διὰ τοῦ λουτροῦ οὖν τῆς μετανοίας καὶ τῆς γνώσεως τοῦ θεοῦ, ὃ ὑπὲρ τῆς ἀνομίας τῶν λαῶν τοῦ θεοῦ γέγονεν, ὡς Ἡσαΐας βοᾷ, ἡμεῖς ἐπιστεύσαμεν, καὶ γνωρίζομεν ὅτι τοῦτ' ἐκεῖνο ὃ προηγόρευε τὸ βάπτισμα, τὸ μόνον καθαρίσαι τοὺς μετανοήσαντας δυνάμενον, τοῦτό ἐστι τὸ ὕδωρ τῆς ζωῆς. Οὓς δὲ ὑμεῖς ὠρύξατε λάκκους ἑαυτοῖς, συντετριμμένοι εἰσὶ καὶ οὐδὲν ὑμῖν χρήσιμοι. Τί γὰρ ὄφελος ἐκείνου τοῦ βαπτισματος, ὃ τὴν σάρκα καὶ μόνον τὸ σῶμα φαιδρύνει; βαπτίσθητε τὴν ψυχὴν ἀπὸ ὀργῆς καὶ ἀπὸ πλεονεξίας. ἀπὸ φθόνου, ἀπὸ μίσους· καὶ ἰδοὺ τὸ σῶμα καθάρον ἔστι. (*Dialog. cum Tryphoneo Judæ*, c. 14.)

Theophilus,* in his second book, *Ad Autolycum*, says: "Men receive remission of sins through the water and the washing of regeneration (*διὰ ὕδατὸς καὶ λουτροῦ*)."

Irenæus,† in his work *Adversus Hæreses* (lib. iii. c. 19), speaking of baptism, says: "Our bodies through this bath (lavacrum) have received that which leads to an incorruptible unity."

Referring to Naaman, Irenæus says, in one of his Fragments: "*He dipped in Jordan seven times.* Not in vain in old time was Naaman, being a leper, baptized and cleansed, but for our information, who, being lepers in our sins, are cleansed by the holy water and invocation of the Lord from our old transgressions, as newborn children spiritually regenerated, as the Lord, too, saith: Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven.‡

Tertullian wrote on the subject of baptism a whole treatise to establish the necessity of that ordinance in refutation of

* Theophilus was Bishop of Antioch in the second century. He wrote three books in defence of the Christian faith, addressed to Autolycus, a learned heathen, with whom he was acquainted.

† Irenæus, Bishop of Lyons, A.D. 170. He was a disciple of Polycarp. His principal work is that which is commonly cited as *Adversus Hæreses* (Against Heresies), which he wrote in the reign of Commodus, that is, after the year 180. His other works are most of them doctrinal, and are known only by fragments.

‡ *Καὶ ἐβαπτίσατο φησὶν ἐν τῷ Ἰορδάνῃ ἑπτάκις. Οὐ μάτην πάλαι Ναιμὰν λεπρὸς ὢν βαπτισθεὶς ἐκαθαίρετο, ἀλλ' εἰς ἔνδειξιν ἡμετέραν· οὔ λεπροὶ ὄντες ἐν ταῖς ἁμαρτίαις διὰ τοῦ ἁγίου ὕδατος καὶ τῆς τοῦ Κυρίου ἐπικλήσεως καθαριζόμεθα τῶν παλαιῶν παραπτωμάτων, ὡς παιδία νεόγονα πνευματικῶς ἀναγεννώμενοι, καθὼς καὶ ὁ Κύριος ἔφη· Ἐὰν μή τις ἀναγεννηθῇ δι' ὕδατος καὶ πνεύματος, οὐ μὴ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.* (*Inter. Fragmenta*, xxxv.) This fragment is extant in Card. Mai. Bibl. Nova Patrum, iii. 447, and is taken from Codex S. Marci, Venice, 534, fol. 220, v.; it is extant likewise in Cod. Coislin. 3, in the Bibliothèque Nationale at Paris, from whence the Benedictines are said to have got it; this MS. contains just the same catena as the one at Venice; and there is another MS. of it at the Escorial in Spain, marked Σ ii. 19.

the opinion of a female, named Quintilia, who maintained that faith alone (we suppose faith without works) was sufficient for salvation. In this tract, Tertullian, who at times makes use of somewhat exaggerated expressions, speaks strongly of the efficacy of baptism in procuring the remission of sins, and the descent of the Holy Ghost, and connects it with regeneration; he also discusses many questions relating to this rite as practised in his time. In this and other tracts of his, Tertullian makes mention of trine immersion, which, he says, was done after the Three Persons of the Godhead. "With great simplicity, without any pomp or showy preparations, the candidate is let down into the water, and dipped in each interval between the words (of the formula)." (*De Baptismo, Adversus Quintiliam*, c. 2.) "We affirm before the bishop that we renounce the devil, his pomps, and angels, and are then immersed three times (ter mergitamur)." (*De Corona*, iii.) "We are dipped not once only, but at the name of each Person of the Godhead." (*Adversus Prax.*)

In the acts of *Perpetua and Felicitas*, who suffered martydom in the time of Tertullian, it is said that when one Saturus, a catechumen, was thrown to a leopard in the arena of the Colosseum of Rome, and at the first bite was covered with blood, the people gave him the testimony of the second baptism, as it were, by crying: "*Salvum lotum! salvum lotum!*" Baptized, or more literally, "washed and saved, washed and saved." (*Acta Sanctorum*, lib. i.)

In the *Apostolical Constitutions*, or *Canons*, we find these words: "If any bishop, or presbyter, shall have administered but one immersion, and not three immersions (tres immersiones) at the initiation (baptism), he must be deposed. For our Lord has said, 'Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" (*Canones*

Apostolorum, per Clementem, n. 49.) The Apostolical Constitutions, or Canons, are a collection of regulations attributed to the apostles, and formerly supposed to have been compiled by Clement of Rome, whose name they bear. It is now the general opinion, however, that they are spurious, and that Clement had no hand in them. They have no external evidence to support them, not being quoted by any of the Christian writers of the first three centuries. They are also destitute of internal evidence, as they contain many superstitions, profane comparisons, mystical expositions, and ascetic regulations, together with glaring inconsistencies, and much false history, which destroy all claim to apostolical origin. They appeared first in the fourth century, but have been much changed and corrupted since that time. They are divided into eight books, consisting of a great number of rules and precepts, relating to the duties of Christians, and particularly the ceremonies and discipline of the church. Though destitute of apostolical sanction and authority, these Canons are valuable as describing the form, customs, and the ceremonies of the churches, about the year 300. We shall have occasion to quote them again.

Origen,* in his Commentary on the Gospel of John (t. viii.), makes the following statement on the subject of baptism: "The washing of water (*τὸ ὕδατος λουτρὸν*) is the symbol of the purification of the soul cleansed of all impurity of sin.† In his Commentary on the Gospel

* Origen (184-254) was at the head of the Catechetical School at Alexandria, and was one of the most eminent of the early Christian writers. He compiled a *Hexapla*, or Polyglot Bible, and wrote commentaries on Scripture, treatises on the resurrection, martyrdom, prayer, and a defence against Celsus.

† Οὕτως καὶ τὸ διὰ τοῦ ὕδατος λουτρὸν, σύμβολον τυγχάνον καθαρίου ψυχῆς πάντα ῥύπον ἀπὸ κακίας ἀποπλινομένης. (*Comment. in Joan.* t. vi.)

of Matthew, he says: "We are therefore, through this washing (λουτρὸν) buried with Christ in regeneration."

Cyprian* in his Second Letter to Donatus, calls baptism *lavacrum salutare*—the salutary bath; also *aquæ salutaris lavacrum*—the bath of salutary water (epist. ii. *Ad Donat.*), and *lavacrum vitale*—vital bath (epist. vii. *Ad Jubaian*). In his tract, *De Baptismo*, he writes: "Water cleanses indeed the body, but the Holy Ghost sets His seal upon the soul, so that with our bodies washed in clean water, and our hearts purified, we may draw near to God."†

Gregory Thaumaturgus,‡ in his Sermon on Christ's baptism, speaks of "the immersion of Christ, which took place in the River Jordan."

Lactantius:§ "When man, cleansed by the holy washing;" *lavacrum.* (*De Divinis Institutionibus*, lib. viii.)

Eusebius,‖ in his Ecclesiastical History (i. c. 10), makes

* Cyprian (died A.D. 258) was Bishop of Carthage, and an illustrious Father of the African Church. He is the author of some remarkable letters, addresses, and treatises; among these latter may be mentioned the *De Gratia Dei* (On the grace of God), and *De Idolorum Vanitate* (On the Vanity of Idols).

† "Aqua sanè mundat corpus, Spiritus autem signat animam, ut abluti in corpore aqua munda, et repurgati in corde accedamus ad Deum."—Cyprian. *De Baptismo.*

‡ Gregory Thaumaturgus, so called on account of the number of miracles he is said to have performed during his life and after his death, was Bishop of Neo Cæsarea, and flourished A.D. 245. He composed a panegyrical discourse on Origen, a creed, a paraphrase on Ecclesiastes, and some sermons,

§ Lactantius (died A. D. 825) was an eminent Christian writer, and a most elegant Latin writer. He is the author of the remarkable treatise *De Divinis Institutionibus* (On the Divine Institutes), in which he exposes the errors of heathenism and sets forth the truth and excellence of Christianity. He wrote also on the *Death of Persecutors*, and the *Wrath of God.*

‖ Eusebius (270-340), Bishop of Cæsarea, in Palestine, was a writer of great learning and vast research, and the father of ecclesiastical history. His chief works are the *Chronicon*, a history of the world down to the year of our Lord 327 and 328; the *Evangelical preparation*, in fifteen books, a collection of such extracts

use of the following expression: "That we might be plunged in the bath of baptism " In the succeeding chapter, he alludes to the cleansing of the body and that of the soul.

Cyril of Jerusalem,* in his Discourses to the catechumens he was preparing for baptism, says to them: "You are about to descend into the baptistery in order to be plunged in water (εἰς τὸ ὕδωρ καταβαίνειν), (Catech. iii.) For he who is plunged in water is surrounded on all sides by water; thus the Apostles were baptized in the Holy Ghost, but with this difference, however, that whilst the water can reach only the outer surface of the body, the Holy Spirit cleanses in a mysterious manner the inner soul!" (Catech. xvii.) The discourses of Cyprian give us a minute and interesting account of the rites of baptism and the Lord's Supper.

Epiphanius,† in his Treatise on Heresies, writes: "Instituting the washing (λουτρὸν) of baptism, He (the Saviour) said: "Go ye, and baptize in the name of

from the old heathen authors as were fitted to make the mind regard the evidence of Christianity in a favourable light; the *Evangelical Demonstration*, in twenty books, written to convince the Jews of the truth of Christianity; and the *Ecclesiastical History*, in ten books, which extends to the year 324.

* Cyril (315-386), Bishop of Jerusalem, was an eminent church Father, whose writings are exceedingly valuable on account of their theology as well as their vigour, profundity, and beauty. He is well known for his catechetical discourses, of which there are twenty-three still extant. They are divided into two classes; the first eighteen are addressed to catechumens deemed worthy of baptism, and are a brief exposition of the general doctrines of Christianity; the remaining five are addressed to persons already baptized; they are distinguished by the name of Mystagogical Lectures, and are chiefly devoted to the explanation of the nature of the ordinances.

† Epiphanius (born about A.D. 330) was Bishop of Salamis. Among his writings the most important is his *Panarion*, or Catalogue of All Heresies (eighty in number).

the Father, and of the Son, and of the Holy Ghost," (Hæreses, vii.)

Basil,* in his sermon *De Baptismo*, says: "How can we be placed in a condition of likeness to His death? By being 'buried with Him in baptism.' How are we to go down with Him into the grave? By imitating the 'burial' of Christ in baptism; for the bodies of the baptized are in a sense buried in water. For this reason, the Apostle speaks figuratively of baptism, as a 'laying aside the works of the flesh: ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism,' which, in a manner, cleanses the soul from the impurity of its natural carnal affections, according as it is written, 'Wash me, and I shall be whiter than snow.' This is not like the Jewish purifications, washing after every defilement, but we have experienced it to be one cleansing baptism, one death to the world, and one resurrection from the dead, of both of which baptism is a figure. For this purpose the Lord, the giver of life, hath instituted baptism, a representation of both life and death, the water overflowing as an image of death, the Spirit animating as an earnest of life. Thus we see that water and the Spirit are united. Two things are proposed in baptism to put an end to a life of sin, lest it should issue in eternal death, and to animate the soul to a life of future sanctification. The water exhibits an image of death, receiving the body as into a sepulchre: the Spirit renews the soul, and we rise from a death of sin into a newness of life. This is to be 'born from above, of water

* Basil (329-379), Bishop of Cæsarea, in Cappadocia, is one of the most eminent and eloquent of the Greek Fathers. He was surnamed the Great on account of his learning and piety. He wrote homilies, expositions, panegyrics, a revision of the Septuagint, and letters.

and the Spirit;' as if by the water we were put to death, and by the operation of the Spirit brought to life. By three immersions, therefore, and by three invocations, we administer the important ceremony of baptism, that death may be represented in a figure, and that the souls of the baptized may be purified by divine knowledge. If there be any benefit in the water, it is not from the water, but from the presence of the Spirit; for baptism does not 'save us by putting away the filth of the flesh,' but by 'the answer of a good conscience towards God.'" (Robinson's History of Baptism, pp. 65, 66.)

Augustine, in his sermon *De Mysterio Baptismatis* (On the Mystery of Baptism), expresses himself in the following manner: "In this font, before we dipped your whole body, we asked you: 'Believest thou in God the Omnipotent Father? After you averred that you believed, we immersed three times your heads in the sacred font. For you are rightly immersed three times, who receive baptism in the name of the Trinity. You are rightly immersed three times, you who receive baptism in the name of Jesus Christ, who rose the third day from the dead. Trine immersion is the symbol of the burial of the Lord, by which you are buried with Christ in baptism, and with Christ rise again by faith, that, purified of your sins, you may live following Christ in the holiness of virtue."* Here Augustine quotes the

*Augustine: In hoc ergo fonte, antequàm vos toto corpore tingueremus, interrogavimus: "Credis in Deum Patrem Omnipotentem? Postquam vos credere promisistis, tertiò capita vostra in sacro fonte demersimus. Rectè enim tertiò mersi estis, qui accepistis baptismum in nomine sanctæ Trinitatis. Rectè tertiò mersi estis, qui accepistis baptismum in nomine Jesu Christi, qui die tertia resurrexit a mortuis. Illa enim tertio repetita demersio typum dominicæ exprimit sepulturæ, per quam Christo consepulti estis in baptismo, et cum Christo resurrexistis in fide: ut peccatis abluti in sanctitate virtutum Christum imitando vivatis." (Hom iii. ap. Gratian de Consecrat. distinct. iv. c. lxxviii.)

words of the Apostle Paul in his Epistle to the Romans (vi. 3-5).

Juvencus,* a Christian poet of the fourth century, paraphrases Matthew iii. 14, in the following manner:—

"Deign not be immersed in water by my hands,
Since thine own washing can cleanse me better,
Said John." †

Prudentius,‡ in his *Psychomachia*, refers to baptism as follows:—

"Then the immortal tunic, which, with skilful hands, Holy Faith has woven, and which affords an impenetrable covering, she herself gives to those, who, with their bathed chests, are to be born again." §

Alcuinus Avitus, Archbishop of Vienna (A.D. 481), says in his hymn *De Diluvio Mundi:*

* Juvencus, a Christian poet, who flourished in the time of Constantine, and wrote a number of poems, all of which are lost, except his *Historia Evangelica*. This is an account of our Saviour's life and actions, in four books. It is written in hexameters, and closely adheres to the narrative of the Evangelists. It may be seen in the *Bibliotheca Patrum*.

† Tu ne meis manibus digneris mergior undis,
Cùm tua me melius possint mundare lavacra
Dixit Joannes.
(*Historia Evangelica.*)

‡ Prudentius, a Christian poet of the fourth century, was a native of Spain. His principal works are the *Cathemerinon*, twelve hymns for daily use; the *Apotheosis*, a defence of the doctrine of the Trinity; the *Hamartigeneia*, a work on the origin of evil; the *Psychomachia*, the triumph of the Christian graces in the soul of the believer; *Contra Symmachum*, a polemic against the heathen gods; *Peri Stephanon*, fourteen poems in praise of Spanish and other martyrs; and lastly the *Diptychon*, or forty-eight poems on scriptural incidents and personages. Prudentius has been called the "Horace and Virgil of the Christians."

§ Prudentius:
"Post immortalem tunicam, quam pollice docto
Texuit alma fides, dans impenetrabile tegmen,
Pectoribus lotis, dederat quibus ipsa renasci."
(*Psychomachia*, sect. vi.)

"Whoever is washed with Christ's baptism is in the ark." *

Maximus, Bishop of Turin, writes, in his third treatise on baptism, "*Hic in fonte homo mergitur:*" Here in the font man is immersed. In his *Historia Ecclesiastica Gentis Anglorum* (lib. ii. c. 14) the Venerable Bede gives the following account of the missionary labours of Paulinus in the North of England.

"King Edwin, with all the nobility of the nation and a large number of the people, received the faith and the washing of the holy regeneration, in the eleventh year of his reign, which is the year of the incarnation of our Lord, six hundred and twenty-seven. He was baptized at York, on the holy day of Easter, being the 12th of April, in the church of St. Peter the Apostle, which he himself had built of timber, whilst he was being catechized and instructed in order to receive baptism. . . . So great was then the fervour of the faith, as is reported, and the desire of the washing of salvation among the nation of the Northumbrians, that Paulinus at a certain time coming with the king and queen to the royal villa, called Adgefrin, stayed there with them thirty-six days, fully occupied in catechizing and baptizing; during which days, from morning till night, he did nothing else but instruct the people, resorting from all villages and places, in Christ's saving word; and when instructed, he washed them with the water of absolution in the River Glen.† These things happened in the province of the Bernicians; but in that of the Deiri also, where he was wont often to be with the king, he baptized in the River Swale, which

* Alcuinus:
"Quicunque est Christi baptismate lotus in arca."

† Now called Bowent.

runs by the village Cataract;* for as yet oratories or baptisteries could not be made in the early infancy of the church in those parts."†

In a plan of Paulinus' second edifice (The Metropolitan Church of St. Peter's at York) the probable position of a wooden baptistery, enclosing a spring still remaining, is pointed out. Bede mentions this oratory as being built in haste for the express purpose of baptizing King Edwin. This circumstance would seem to indicate that baptisteries were formerly erected in England.

Pope Celestine, ‡ in his *Opusculum Octavum*, writes: "Baptism is the washing of the body (*corporis ablutio*), which represents the inner purification of the soul. How great, therefore, the virtue of water, since it can reach the body, and at the same time cleânse the heart!"

* Catterick, in the North Riding of York.

† Accepit rex Edwinus cum cunctis gentis suæ nobilibus ac plebe perplurima fidem et lavacrum sanctæ regenerationis, anno regni sui undecimo, qui est annus Dominicæ incarnationis sex centesimus vicesimus septimus. Baptizatus est autem Eboraci die sancto Paschæ, pridie iduum Aprilium, in ecclesia Sancti Petri Apostoli, quam ibidem ipse de ligno, cum catechizaretur atque ad percipiendum baptisma imbueretur, citato opere construxit . . . Tantus autem fertur tunc fuisse fervor fidei ac desiderium lavacri salutaris gente Northanhumbrorum, ut quodam tempore Paulinus veniens cum rege et regina in villam regiam, quæ vocatur Adgefrin, triginta sex diebus ibidem cum eis catechizandi et batipzandi officio deditus moraretur; quibus diebus cunctis a mane usque ad vesperam nil aliud ageret quam confluentem, eo de cunctis viculis ac locis plebem Christi verbo salutis instruere, atque instructam in fluvio Gleni, qui proximus erat, lavacro remissionis abluere . . . Hæc quidem in provincia Berniciorum; sed et in provincia Deirovum, ubi sæpius manere cum rege solebat, baptizabat in fluvio Swalua, qui vicum Cataractam præter fluit. Nondum enim oratoria vel baptisteria in ipso exordio nascentis ibi ecclesiæ poterant ædificari.

(*Hist. Eccl.* lib. ii. cap. xiv.)

‡ Celestine, Pope of Rome, in the thirteenth century.

Thomas Aquinas * makes the following important statement in his *Summa Theologiæ* (p. iii. qu. 66, art. 7): "The symbol of Christ's burial is more expressively represented by immersion, and for that reason, this mode of baptizing is more common and more commendable." (*In immersione expressiùs repræsentatur figura sepulturæ Christi, et ideo hic modus baptizandi est communior et laudabilior.*)

Trine immersion is prescribed in the Sacramentary of Gregory the Great:—"Baptizet sacerdos sub trina mersione, tantum sanctam Trinitatem semel invocans, ita dicendo: baptizo te in nomine Patris, *et mergat semel*, et Filii, *et mergat iterum*, et Spiritus Sancti, *et mergat tertiò*." Let the priest baptize with a triple immersion, but with only one invocation of the Holy Trinity, saying: I baptize thee in the name of the Father (then let him dip the person once), and of the Son (then immerse him a second time), and of the Holy Ghost (and immerse him the third time).

The fourth Council of Toledo, held in A.D. 633, decreed but one immersion, saying that it was not necessary to immerse the candidate three times. (*Non oportere ter mergere eum qui baptizetur*, Can. vi.) This change, which occurred in the Spanish churches, was introduced in consequence of the misinterpretation and abuse of the ceremony by the Arians in Spain, who made the three immersions to denote a difference, or degrees of divinity in the Divine Persons of the Trinity. Gregory the Great, in his reply to Leander, Bishop of Seville, who had

* Thomas Aquinas, or Thomas of Aquino (1224-1274), is the most remarkable representative of the scholastic theology of the middle ages. His chief works are *A Commentary on the Four Books of Sentences of Peter Lombard;* the *Summa Theologiæ*, which is the first attempt at a complete theological system; *Quæstiones Disputatæ et Quodlibetales*, and *Opuscula Thelogicæ*. Aquinas was often called by his enthusiastic scholars the "Second Augustine."

written to him for his advice and decision in this case, said:—

"Concerning the three immersions in baptism, you have judged very truly already that different customs do not prejudice the Holy Church, whilst the unity of the faith remains entire. The reason why we use three immersions is, to signify the mystery of Christ's three days' burial, that whilst an infant is thrice lifted up out of the water, the resurrection on the third day may be expressed thereby. But if any one thinks this is rather done in regard to the Holy Trinity, a single immersion in baptism does no way prejudice that; for so long as the unity of substance is preserved in Three Persons, it is no harm whether a child be baptized with one immersion or three; because three immersions may represent the Trinity of Persons, and one immersion the Unity of Godhead. But forasmuch as heretics now baptize the infant with three immersions, I think you ought not to do so, lest the immersions be interpreted as a division of the Godhead." *

This decision was afterwards confirmed by the Council of Toledo referred to above. But both the simple and triple forms of immersion continued to prevail in the Latin churches, whilst the Greek churches persisted in

* "De trina mersione baptismatis, nil responderi verius potest, quam quod ipsi sensistis: quod in una fide nihil afficit sanctæ ecclesiæ consuetudo diversa. Nos autem quod tertio demergimus, triduanæ sepulturæ sacramenta signamus, ut dum tertio infans ab aquis educitur, resurrectio triduani temporis exprimatur. Quod si quis forte etiam pro summæ Trinitatis veneratione æstimet fieri, neque ad hoc aliquid obsistit, baptizando semel in aquis mergere, quia dum in tribus Personis una substantia est, reprehensibile esse nullatenus potest, infantem in baptismate in aquam vel ter vel semel immergere, quando et in tribus immersionibus personarum Trinitas, et in una potest divinitatis singularitas, designari. Sed quia nunc hucusque ab hæreticis infans in baptismate tertio mergebatur, fiendum apud vos esse non censeo; ne dum mersiones enumerant, divinitatem dividant." (Gregor. lib. i. epist. xl. *Ad Leand.*)

practising trine immersion, and still hold to it. In the Ordo Romanus, a ritual composed in the eighth century, we find trine immersion prescribed in the following form: "*Ego te baptizo in nomine Patris, et mergit semel; et Filii, et mergit iterum; et Spiritus Sancti, et mergit tertio.*" I baptize thee in the name of the Father (and immerses once), and of the Son (and immerses a second time), and of the Holy Ghost (and immerses the third time).

The Gothic Missal * contains the following form of prayer, which was used at the ceremony of the benediction of the baptismal fonts: "We pray our Lord God that He will sanctify this font, so that all who will descend into this font (*ut omnes qui descenderint in hunc fontem*) may receive through the washing of the most blessed regeneration (*lavacrum beatissimæ regenerationis*) the remission of all their sins."

Bernard,† in his Sermon on the Lord's Supper, says: "Baptism is the first of all the sacraments, in which we are planted together into the likeness of His (Christ's) death. Hence trine immersion (*trina mersio*) represents the triduum (or three days), which we are about to celebrate." (*In Cœna Domini.*)

As regards the manner in which baptism used to be administered, Tertullian says that the Christians of his time were immersed by *bowing down* with great simplicity, without pomp, and in a few words. "Quoniam tanta simplicitate, sine pompa, sine apparatu novo aliquo, denique

* This Gothic Missal is from a very old manuscript, the date of which is uncertain. It differs in some respects from the Roman.

† Bernard (died A.D. 1153) was one of the most influential theologians of the middle ages. He was called the *Mellifluous Doctor*, and his writings "a river of paradise." His works are exceedingly numerous. They consist of four hundred and thirty-nine letters, addressed to the leading persons of his time on ecclesiastical and public affairs; of three hundred and forty sermons; and of some devotional and controversial tracts.

sine sumptu homo in aqua *demissus*, et inter pauca verba tinctus." (*De Baptismo*, c. 2.) The meaning of *demisso capite, demisso voltu, demissis oculis*, is familiar to every classical scholar. The primitive mode appears to have been this: The administrator and candidate both standing in the water * the former placed his right hand on the head of the candidate, and, pronouncing the baptismal words, gently bowed him forward,† till he was completely immersed in the water.‡ In some very ancient paintings, the candidate is represented as standing in the water up to his waist and the administrator by his side bending him forward. The most remarkable of these paintings is that of the Catacomb of San Ponziano, outside of Rome, in the chapel called "Cappella del Battisterio." § The Baptism of the Saviour is roughly sketched and painted in the old technical style (Fig. 2). In his work, *Roma Sotterranea*,‖ Bottari gives the following explanation of this painting. He says: "Upon the wall, over the arch, the Redeemer is represented up to His waist in the waters of the River Jordan, and upon His head rests the right hand of John the Baptist, standing on the shore. It is by mistake that modern artists represent Christ in the Jordan up to His knees only, and John pouring water upon His head. And although on the portico of the church of San Lorenzo, outside of the walls of Rome, that saint is seen in a painting pouring water upon the head of San Romano, this was certainly

* See Ambrosius, *De Sacrament.* lib. i. c. 5; and Gregory, *De Sacram.* lib. *De Sab. Pentecost.*

† This is the meaning of Prudentius, when he speaks of the candidates with their "bathed chests:" *pectoribus lotis.*

‡ Pauli Aringhi, *Roma Subterrannea*, ii. lib. 6. c. 4, *De Baptismo* Joan Ciampini, *Vetera Monumenta.*

§ Chapel of the Baptistery, a picture of which forms our frontispiece.

‖ Bottari, *Roma Sotterranea*, t. i. p. 194.

not the case, as that picture is far more modern * than those of the first centuries, and the artist was evidently ignorant or wrongly informed concerning the acts of San Lorenzo. It is not improbable, however, that subse-

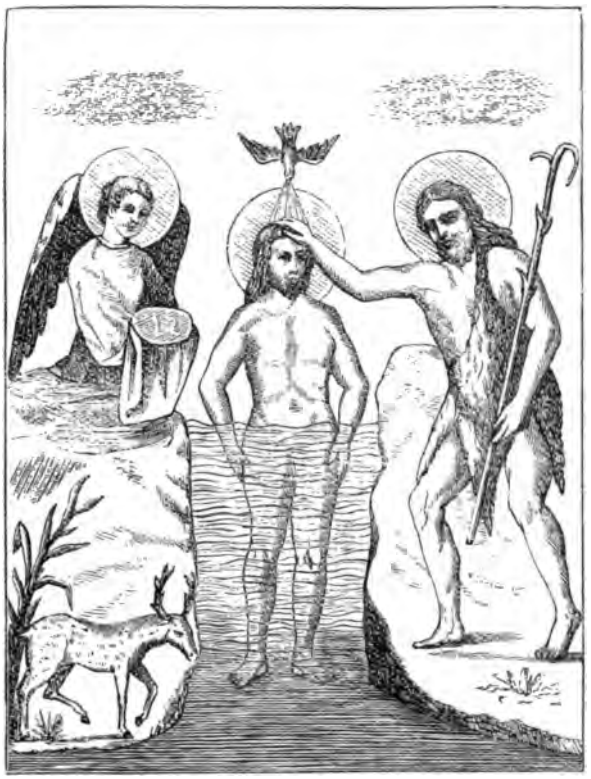


Fig. 2. BAPTISM OF CHRIST. Fresco in the Catacomb of San Ponziano.

quently it became customary to pour water upon the head of the catechumen after he had been immersed.

"On the other shore an angel is seen upon a cloud, holding the Saviour's robe; the Holy Ghost descends like a dove and alights upon the Redeemer. John places his

* It is of the twelfth century.—W. N. C.

hand upon the head of Christ to immerse Him. A hart is also seen standing on the shore and looking fixedly at the water; symbol of the catechumen ardently desiring the waters of baptism, according as Jerome says in his commentary on the Forty-second Psalm: 'He wishes to come to Christ in whom is the source of light, that, being washed by baptism, he may receive the gift of the remission of sins.'"

Below is painted on the wall a cross set with precious stones, and ornamented with flowers and leaves, and two candlesticks (see frontispiece). The cross descends into the water.



Fig. 3. BAPTISM OF CHRIST.

The symbols of the Redeemer, *A* and *Ω* (Alpha and Omega) are seen suspended from the arms of the cross. Inwoven in this manner these letters formed a frequent symbol in the early church, and were considered as expressive of the supreme divinity of our Saviour, His eternity and immutability, His creative and all-embracing presence and energy. According to Boldetti * these paintings belong to the fifth or sixth century.

The above engraving (Fig. 3) represents a fresco

* Boldetti, *Osservazioni sopra i Cimiteri dei Santi Martiri ed Antichi Cristiani di Roma.*

painting of the Baptism of Christ, found in a crypt of the Catacomb of Santa Lucina, over which stands the Basilica of St. Paul outside of the walls of Rome. John the Baptist, standing upon the shore, holds out his right hand to the Saviour, and assists Him in ascending the brink of the river. The Holy Ghost, in the form of a dove bearing a leaf, is seen flying down to alight upon the Redeemer's head. This picture, which is of great antiquity, probably of the fourth or fifth century, produces a very pleasing effect.



Fig. 4. Fresco Painting in the Catacomb of St. Callixtus.

The annexed woodcut (Fig. 4) represents a fresco painting which was found in the Catacomb of St. Callixtus, and has given rise to considerable controversy. According to the celebrated archæologist, Signor

De Rossi, the author of *Roma Sotterranea* (Subterranean Rome), this picture represents the baptism of a youth by affusion; but Father Garrucci, who is preparing a magnificent illustrated work on the history of Christian Art, asserts that "the youth, quite naked, is entirely immersed in a cloud of water," and that "this bath is represented by streaks of greenish paint thrown with a brush, around the body and above the head of the person." *

It should be remarked that it is impossible to ascertain the precise age of the pictures in the Catacombs of Rome. They range in date through several centuries, some of them not being earlier than the middle ages.

The annexed engraving (Fig. 5) reproduces a fresco found in the ancient Basilica of St. Clement, at Rome, lately discovered by excavating the soil beneath the modern church of the same name. This painting, which is on the southern wall, near the western angle, represents an archbishop, with the Greek pallium, baptizing by immersion a young man of barbaric type. From its vicinity to another painting, alluding to St. Cyril's first mission to the Bulgarians, it probably represents the baptism of the Cham of the Chazari, if not that of Rastices, Duke of Moravia, or of Borgoris Michael, Duke of Bohemia, for all



Fig. 5. BAPTISM OF A CONVERT BY CYRIL.

* "Un giovanetto, tutto ignudo, è immerso interamente in un nembo di acqua. Il quale bagno è rappresentato da grossi sprazzi di verdemare, gittati col penello attorno alla persona e fin disopra alla testa di lui. E così figurato il battesimo." (*Storia della arte Cristiana*, vol. II. p. 12.)

these three were converted by St. Cyril and his brother Methodius.* This fresco is probably of the ninth century.

There is a miniature of the eighth or ninth century, representing the rite of baptism by immersion, which belongs to an unnumbered manuscript in the large library of the Minerva in Rome. The Redeemer stands in the water up to His neck, John places his right hand upon the Saviour's head, and on the other side of the stream are ministering angels (Fig. 6). The inscription beneath this painting runs thus: "*Qui pedibus super te ambulavit, et à Johanne in Jordane in te baptizatus est*" (Who walked with His feet upon thee, and was baptized by John into thee in the Jordan). The title of this valuable manuscript is "Benedictio Fontis," or, Blessing of the Font. The short figures and the draperies of this manuscript, are even more reminiscent of the antique than the Terence, No. 3868, which is of the eighth or ninth century, and is now preserved in the Vatican. It contains fourteen miniature paintings on eight parchment leaves. These paintings and other ornaments prove that this manuscript was intended for the use of an exalted personage, and the words "Landolfi Episcopi sum," makes it probable that its possessor was the Archbishop of Capua of that name, who lived about 851 or 879. The following are of this opinion: Ciampini, "*De perpetuo azymorum usu;* Gerbert, *Vetus liturgia Alemannica;* and Mamachi, *Delle Origine Cristiane.*"

In the sacristy of the ancient church of San Celso, at Milan, is still preserved an antique diptych, or church book, in which were inscribed the names of the *Competentes*, or candidates for baptism. This diptych contains a picture of the baptism of Christ. In his Memoir of St. Celsus,

* "St. Clement and his Basilica in Rome," by Rev. Joseph Mullooly.



Fig. 6. Baptism of Christ. From a MS. in the Library of La Minerva, Rome.

who was a bishop at Milan, Bugati, a canonical priest, alludes to this picture as follows: "The Redeemer is represented immersed in the water according to the ancient discipline of the church, observed for many centuries in the administration of baptism. John holds in his left hand a curved and knotty staff, and places his right upon the Saviour's head. Finally, the Holy Spirit descends from heaven in the form of a dove. This scene is found depicted on the most ancient Christian monuments."* According to Bugati, this picture is of the fifth or sixth century.

The following picture (Fig. 7), representing the Baptism of Christ, is taken from the Greek Menologue or Calendar, one of the most valuable manuscripts in the library of the Vatican. It contains four hundred and thirty miniature paintings. The engraving of this work, with a Latin translation, was commenced by Pope Clement XI., continued by his two successors, Innocent XIII. and Benedict XIII., completed by his nephew, Annibale Albani, and published under the following title:—"Menologium Græcorum, jussu Basilii imperatoris Græce olim editum munificentia et liberalitate S. D. N. Benedicti XIII., nunc primum Græce et Latine prodit," etc. Urbini, 1727, 3 vols. fol.

Cardinal Baronius (*Anxal. Eccles.*) ascribes this manuscript to A.D. 886. The words at the beginning, "Rex totius terræ, sol purpuræ Basilius," etc., prove that the work was executed for an Emperor Basilius, most probably for Basilius II. in the tenth century, who could say of himself in the words of the son of Marcus Aurelius, "Imperatoria purpura me suscipit simulque sol hominem me vidit et principem. (Herodianus, *Hist.* lib. i.)

The great door of the ancient Basilica of St. Paul's,

* Bugati, *Memoria di San Celso—Appendice.*

outside the walls of Rome, burnt in 1823, and replaced by the modern magnificient basilica of the same name, was enriched with figures, engraved in outline in the bronze,



Fig. 7. Baptism of Christ. From a Menologue of the Ninth Century, in the Vatican Library.

and filled in with silver. This door had been cast in Constantinople in the eleventh century. The whole front was divided in six equal parts in width, and nine in

height, giving fifty-four oblong compartments, containing subjects, figures, and inscriptions. The subjects were taken from the life of Christ, from the annuncia-

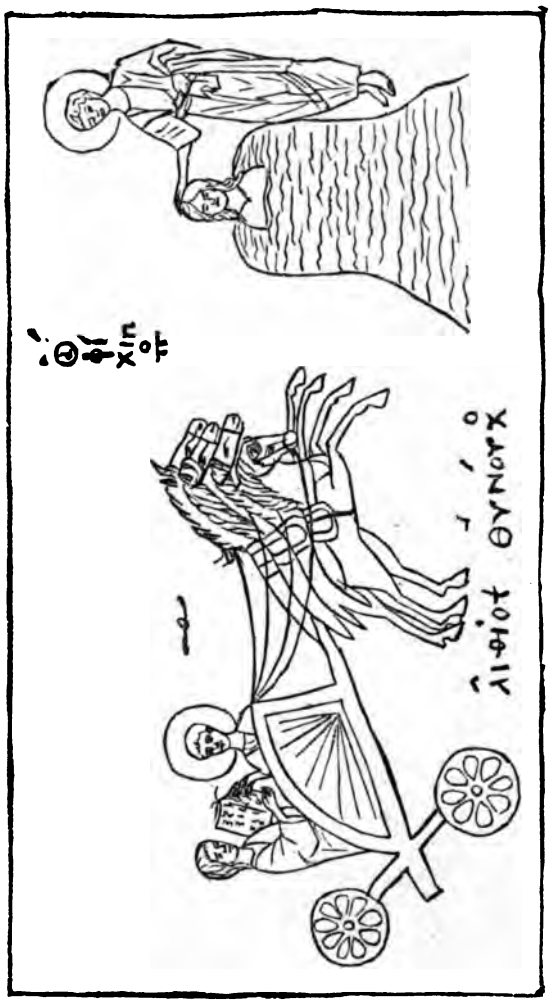


Fig. 8. Baptism of the Eunuch, by Philip.

tion and birth to the ascension, and the coming of the Holy Ghost. In the second square of the first segment on the left hand was a figure of the Baptism of Christ.

Our Saviour was represented standing up to His waist in the middle of the River Jordan, His clothes lying by, and John on the bank, with his right hand on the shoulder of Jesus. On the upper part was the word "baptism." This sculpture is faithfully reproduced in the *Storia delle Arte* of Agincourt.

In the Barberini Library, at Rome, there is a Greek Psaltery of the eleventh century which contains a picture, representing the Baptism of the Eunuch by Philip (Fig. 8). The Eunuch is standing up to his neck in a pyramid of water, the usual form in the earliest representations of



Fig. 9. BAPTISM OF JEWISH CONVERTS.

Christian baptism. Philip is clothed in purple. Close by, the two are seen in a chariot with four horses driving away at full gallop. This painting exists also in a Byzantine MS., in quarto, of the eleventh century, in the British Museum.

The above drawing of the baptism administered by John to the Jewish converts (Fig. 9), is taken from a MS., of the eleventh century, in the Bibliothéque Nationale at Paris, and is interesting from the fact that the candidate is represented entirely covered with water.

The woodcut (Fig. 10) represents the ceremony of

baptism according to the Russian rite. It is taken from a Bulgarian chronicle, a Runic manuscript of the thirteenth or fourteenth century, which is preserved in the library of the Vatican.

In his work on the ancient Christian monuments, Ciampini reproduces a picture of the baptism of Valerian by immersion, taken from an antique fresco, painted by a master of the Greek school established in Italy in the ninth or tenth century. It was still to be seen in Ciampini's time, although partially injured, in the ancient church of St. Andrea, in Barbara, which was built on the ruins of the



Fig. 10. BAPTISM ACCORDING TO THE RUSSIAN RITE.

ancient Basilica Sicimana in the fifth century. It is, however, now quite destroyed.*

Mention might be made of many other ancient paintings of baptism by immersion, but time and space forbid. We will merely, for the present, indicate to our readers the following MSS. in the library of the Vatican, in which baptism is represented according to the primitive mode :—

1.—Vatican Codex MS. 1156, a Greek Evangelisterium of the twelfth century—Baptism of Christ.

2.—V. MS. Palatine 871. Latin. Historia Sacra.—Baptism of Christ. Fourteenth century.

* Ciampini, *Vetera monumenta*, t. i. c. 8.

3.—V. MS. 8541, Acta Sanctorum. Several pictures of baptism by immersion and by affusion. Fifteenth century (Fig. 11).

4.—V. MS. Palat. 413. Baptism of Christ. Fifteenth century.

5.—V. MS. Reginæ, 99. fol. 24. Baptism of Christ in

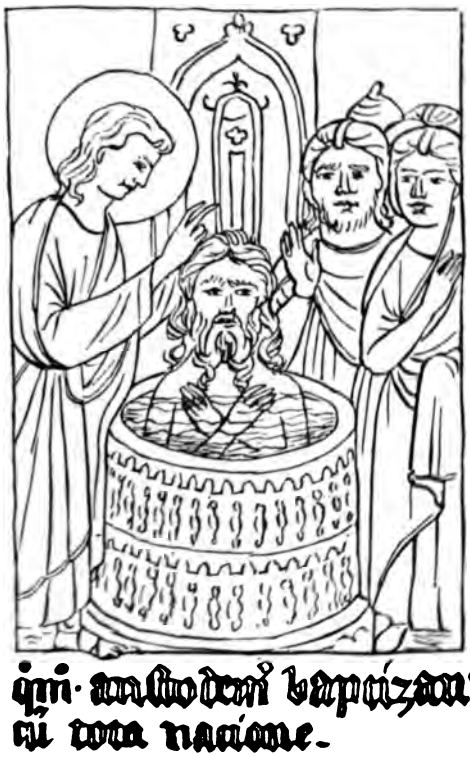


Fig. 11. Baptism of Aristides. From a MS. in the Library of the Vatican.

the Jordan. On the following page, the dipping of Naaman is represented much in the same way. This MS., written in Latin verses, is a sacred history, and is of the fifteenth century. Beneath the Baptism of Christ are the following words:

"Flumis baptizām imersione."

6.—V. MS. Palat. 26.

7.—V. 1643.

8.—V. MS. Codex xlviii. fol. 148. Edited by Joseph, a monk in Egypt. This MS. is in the Arabic language, and is a Liturgy of Basil the Great.

9.—V. Codex. cdxcvii. fol. 533.
10.—V. Codex. cdlxxii. fol. 527.
} Coptic MSS. Menologues or Calendars of the Copts.

11.—V. Codex. Lat. 149.



Fig. 12. St. Sylvester Baptizing Converts.

12.—V. MS. Lat. 278. Edited by Cardinal Baronius.

13.—V. Codex. Lat. 4931. Ambrosius, De mysteriis sive Sacramentis Ecclesiasticis.

14.—V. Codex. Lat. 4361.

15.—V. Codex. Greek. 752. Pars i. fol. 193 (Fig. 12).

MSS. in the Biblothèque Nationale, at Paris:—

1.—Supp. Lat. 641. Liber Precum (Prayer book). Baptism of Christ. It is a miniature of the ninth century.

2.—MS. No. 94. Greek Gospels, tenth century. Ten pictures of baptism by immersion.

3.—MS. Greek. 1528. fol. 182. twelfth century.

MSS. in the Library of the British Museum :—

1.—B. M. Harleian Lib. No. 1810. Greek Gospels. Eleventh century.

2—B. M. Nero. c. iv. Latin Psaltery, twelfth century,

3.—B. M. Arundel Lib. 157. Psalterium. Thirteenth century.

4—B. M. 21. 926. Thirteenth century. A Latin Psaltery, which belonged formerly to J. de Grandison, Bishop of Exeter.

5.—B. M. Harleian. 1527. Novum Testamentum figuris depictis illustratum. This MS. contains twenty-seven pictures of baptism by immersion, and is of the thirteenth century. This illustrated New Testament is divided in four parts, viz., the Gospels as an Harmony, the Acts of the Apostles, the Epistles, and the Apocalypse. This book seems to have been made in France about six hundred years ago, and is painted and gilded after the best manner used in that time. It was formerly, without doubt, a part of that splendidly illustrated Bible Manuscript which was given to the Bodleian Library by Sir Christopher Heydon.

6.—B. M. Harleian. 2928. Liber Diurnus. Sermo in lingua Romantica. Baptism of Christ. Anno mcxxxv.

7.—B. M. 18,719. Historia Veteris ac Novi Testamenti, figuris illustrata. Thirteenth century. This illustrated Bible contains seventy-nine miniatures of baptism.

8.—B. M. Cotton Lib. Caligula. A. vii. Harmony of the Gospels. A poem in Anglo-Saxon. Baptism of Christ on p. 8 (Fig. 13). Probably of the year 1150, or rather later.

In the valuable library of the Duke of Devonshire, there is a manuscript of the tenth century, which con-

tains a picture of the baptism of Christ by immersion. This MS. is a folio on vellum, measuring eleven inches and a half by eight and a half, and is composed of one hundred and nineteen leaves, of a thick and soft quality, in extraordinary preservation. This book is illuminated with thirty different miniatures, all of which are reproduced in the Dissertation on St. Æthelwold's Benedic-



Fig. 13. BAPTISM OF CHRIST. From a MS. in Library of British Museum.

tional, communicated by John Gage, Esq., F.R.S., in a letter to the Right Honourable George, Earl of Aberdeen, President of the Society of Antiquaries in London. (See *Archæologia*, vol. xxiv. pp. 1–117.) The baptism of Christ is represented on the 60th page of this volume. In this miniature the figure of the Jordan is classically symbo-

lized with golden horns, and holding the urn from which the water is poured.

The name of Æthelwold is enrolled in the calendar of the English saints. He received the monastic habit from St. Dunstan, at Glastonbury, was made Abbot of the Royal Monastery at Abingdon in 948, consecrated Bishop of Winchester in 963, and died in 984. This great prelate co-operated with Dunstan and Oswald in reforming the monks and in restoring learning.

Baptism by immersion is represented in a miniature painting of *L'Histoire de la Belle Hélène*, a manuscript of the fifteenth century, preserved in the Royal Library of Brussels.

De Vert (t. xi.) reproduces the same subject taken from a drawing in a very ancient MS. of Gregory Nazianzen on baptism. The minister is an apostolic figure, who is in the act of pronouncing the formula. The godfather (patrinus) stands ready with a cloth or vestment, and with a countenance of much devotion, to receive the catechumen from the baptistery.

We will again refer to this subject in our description of the various baptisteries and fonts of Europe.

The miniatures which are found in the MSS. we have examined, prove that, even after the middle of the thirteenth century the painters adhered frequently, more or less, to the art of the first Christian centuries, and hence the general sameness of forms, attitudes, vestments, etc., which is so characteristic of the Byzantine school. They show that, during the period justly denominated the dark ages, the state of the art of painting was extremely low. On this point, M. Paul Lacroix, in his valuable work, *Le Moyen-Age et la Renaissance*, makes the following judicious observations:—

"Christian painting, when once established as an art on the banks of the Bosphorus, assumed a certain immo-

bility of character. Forms, attitudes, groups, and vestments—all were regulated by ecclesiastical prescription. There was, as it were, an inflexible text-book, to which artists were bound to submit. Delicacy of colouring and nobility of attitude were the only things to recall the beauty of ancient art. Even in our days, the Greek and Russian painters follow a similar plan, drawing and arranging their figures in the same manner as their ancestors of the time of Honorius and the Palæologi.

"In the West, the case was nearly the same, so long as the practice of painting remained almost exclusively confined to artists coming from Constantinople. Thus in some celebrated manuscripts of the eighth and ninth centuries we find compositions that give a very exact representation of the state of the art in those remote times, though the paintings themselves have been destroyed by the Iconoclasts. In fact, during ten centuries, it seemed that the Western races resisted any expression of artistic individuality or invention. Throughout this long period we find Greek painters the supreme arbiters of taste and knowledge in the countries of Western Europe, forcing upon them their own barren style, and teaching them their contracted perceptions. Art among them seemed always to be but a mere instinct. Constant emigrations took place which were continually leading them to every point in Western Europe; but none of them ever brought anything novel in art beyond what their predecessors had already introduced. If they took root in a new country, the son repeated the works of the father. The pupil took no means to enlarge his thoughts; he adopted as his model and his ideal nothing but the work of his master, and the poor form of tradition was continued without enthusiasim and without progress. Genius is altogether wanting, or if its sacred spark sprung forth from heaven, it was soon extinguished when it reached the earth, for

want of a soul which could receive it, and be kindled by its fire. The Greek masters doubtless affected some pride in the grandeur of their native name; but they were none the less living proofs that the sources from which flowed the inspiration of a Zeuxis, a Protogenes, or an Apelles, had since those far distant days been long dried up. The East had terminated its ancient character of artistic creation, and the most it seemed destined to achieve during the middle ages was to preserve the germ which the West was to bring again into active life."

The picture of "The Baptism of Christ," by Mr. Goodwyn Lewis, of London, is a production of art worthy of the highest commendation, and forms a pleasing contrast with the rude, stiff, disproportionate drawings of the early and middle ages. The author has shown, in this beautiful composition, considerable technical skill, a practised eye and hand, and has exhibited a poetic spirit, which forms a striking conception of the historical event the picture represents.

The custom of trine immersion, which began as early as the third century, and was, according to the admission of Tertullian, "more than the Lord prescribed in the Gospel" (amplius quam Dominus in Evangelio determinavit, *De Coron. Milit.* c. iii.), continued till the Reformation. It was enjoined in the Prayer Book* of Edward VI. of England, but was afterwards omitted.

Baptism was accompanied in the earlier times of the church with various forms and ceremonies, some of which are still retained in the Greek and Romish churches. These additions to the simplicity of the ordinance began at a very early period. Thus it became customary to exorcise the converts previous to their receiving baptism. This exorcism, which was at first nothing else than calling

* This Prayer Book was compiled by Cranmer and Ridley, assisted by eleven other divines, and published in 1549.

upon them to renounce the devil and all his works, was subsequently modified so as to include certain prayers, adjurations in the name of Christ, commanding the demon to quit the persons about to be baptized, and imposition of hands. Tertullian, in his Apology (c. xxiii.), and Origen, in his work *Contra Celsus* (lib. vii.), speak of exorcism as of ordinary occurrence; and the Council of Carthage, in A.D. 256 decreed that heretics and schismatics were first to be exorcised with imposition of hands, and then to be baptized before they could be admitted as true members of the Catholic Church. In the passage alluded to above, Tertullian thus speaks of the benefits conferred upon the pagans by exorcism: "Were it not for the Christians, who could rescue your souls and bodies from the power of the hidden enemies that destroy everything? I allude to the demons, who continually beset you, and whom we cast out of you without reward or payment. We might have satisfied our revenge by merely leaving you an undisputed prey to the impure spirits. And you, forgetting the benefit of our protection, prefer to treat as enemies us, who not only do you no harm, but are even necessary to your welfare—we are enemies, it is true, not of men, but of error." Cyril of Jerusalem attached great importance to exorcism, for in one of his Lectures he says: "As mixed metals cannot be purged without fire, so neither can the soul be purged without exorcisms, which are divine, and gathered out of the Scriptures." (*Catech.* xvii.)

From various passages of this author, it appears that exorcism in his time was twofold; a longer form being used some time previous to baptism during the candidate's course of preparation, and a shorter immediately before the act of immersion. (*Catech. Mystag.* i. 2: *Pro-Catcches.* sect. 5, seq.; *Cateches.* i. 5, xvi. 19.)

Turning to the East, as a symbol of turning to God,

was one of the ceremonies connected with baptism in ancient times. When the persons to be baptized entered the baptistery, where they were to make their renunciation of Satan, and their confession of faith, they were placed with their faces towards the West, and commanded to renounce Satan with some gesture or rite; this they did by striking their hands together as a token of abhorrence, by stretching out their hands against him, by exsufflation, and by spitting at him, as if he were present. They were then turned round to the East, and desired to lift up their hands and eyes to heaven, and enter into covenant with Christ, the Sun of Righteouness. "The West," says Cyril, "is a place of darkness, and Satan is darkness, and his strength is in darkness. For this reason ye symbolically look towards the West when ye renounce that prince of darkness and horrors." (*Catech. Myst.* ii.) Jerome says: "First, we renounce him that is in the West, who dies to us with our sins; and then, turning to the East, we make a covenant with the Sun of Righteouness, and promise to be His servants." (*Comment.* lib. iii.) Severus Alexandrinus,* referring to this custom, says, in his treatise *De Baptismo:* "He anoints the whole body of him who is to be baptized, and leads him into the baptistery, with his face turned towards the East."

Insufflation was next added; it consisted in breathing upon the catechumen before baptism, to signify the expulsion of the devil, and again after immersion, to symbolize the gift of the Holy Ghost. Cyril of Jerusalem exhorted his catechumens "to receive exorcism with diligence in the time of catechising; for whether it was insufflation or exorcism it was to be esteemed salutary to the soul." (*Catech.* xvii.)

Tertullian informs us that it was the custom in his

* Severus, Bishop of Alexandria, flourished A.D. 646. He is the author of several treatises.

time to give the baptized person a portion of milk and honey, to denote his entrance into the Promised Land of Canaan, and that he belonged to the spiritual Israel. (*De Corona*, lib. xv.) Milk and honey were also given in token of his spiritual youth, and of his reception of spiritual gifts and graces. This custom seems to have been discontinued after a few centuries.

Another addition was made, that of anointing the catechumen with oil before baptism, and with unguent after. This custom is mentioned by Tertullian,* Cyprian,† Cyril,‡ and Chrysostom.§ Unction symbolized the gift of the Holy Spirit, and also indicated that the baptized person was ready as a wrestler in the ancient games to fight the good fight of faith. Ambrosius observes, as a comment on this practice, "Thou wast anointed as a

* Tertullian:—"Exinde egressi de lavacro perungimur benedicta unctione de pristina disciplina, qua ungi oleo de cornu in sacerdotium solebant. Ex quo Aaron a Moyse unctus est, unde Christus dicitur a chrismate, quod est unctio, quæ Domino nomen accommodavit, facta spiritualis, quia spiritus unctus est a Deo Patre, sicut in Actis: 'Collecti sunt enim vere in ista civitate adversus sanctum Filium tuum, quem unxisti' (Acts iv. 27). Sic et in nobis carnaliter currit unctio, sed spiritaliter proficit; quo modo et ipsius baptismi carnalis actus, quod in aqua mergimur; spiritalis effectus, quod delictis liberamur" (*De Bapt.* 7). After this, having come out of the bath, we are anointed with a blessed unction, according to the ancient rule, by which they used to be anointed for the priesthood with oil out of an horn. Wherefore Aaron was anointed by Moses; whence Christ is named from chrism, which is anointing, which, being made spiritual, furnished a name for the Lord, because he was anointed with the Spirit by God the Father, as it is said in the Acts (iv. 27): "For of a truth against Thy Holy Child, whom Thou hast anointed, they were gathered together in that city." So in us also the ointment runs over us bodily, but profiteth spiritually, as likewise in baptism itself the act is carnal, in that we are dipped in water, the effect is spiritual, in that we are delivered from our sins. (*On Baptism*, 7.)

† Cyprian, Epist. lxiii. *Ad Jubaian.*

‡ Cyril, *Cat. Myst.* ii.

§ Chrysostom, *Homilia*, xxii.

champion of Christ, to fight the fight of this world." (Unctus es, quasi athleta Christi, quasi luctamen hujus sæculi luctaturus, *De Sacrament*, lib. i. c. ii.) The form in the Liturgy of Edward VI. was: "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; may He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen." Anointing with oil was retained in the Church of England for a short time after the Reformation. It is still practised in the Church of Rome. The Greek Church anoints the whole body; the Romish the crown of the head only.

After baptism it was customary to wear white garments, in token of the innocence of soul, which by this rite the converts were supposed to have acquired.* These garments, which were commonly worn eight days, were metaphorically called the garments of Christ, or the mystical garments. Jerome, writing to Fabiola, alludes to this custom in these words: "We are to be washed with the precepts of God, and when we are prepared for the garment of Christ, putting off our coats of skins, we shall put on the linen garment that hath nothing of death in it, but is all white, that, rising out of the waters of baptism, we may gird about our loins with truth, and cover the former filthiness of our breasts." Præceptis Dei lavandi sumus, et cùm parati ad indumentum Christi, tunicas pellicas deposuerimus, tunc induemur veste linea, nihil in sese mortis habente, sed tota candida: ut de baptismo consurgentes, cingamus lumbos in veritate, et tota pristinorum peccatorum turpitudo celetur. (*Ad*

* Tertullian, *De Resurrectione Carnis*. Cyril of Jerusalem, *Catech.* xviii.

Fabiolam, *Epist.* cxxvii.) Gregory the Great, in his *Sacramentarium*, gives the following charge at the delivery of the white robes to the neophytes: "Receive the white and immaculate garment, which thou mayest bring forth without spot before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life. Amen."

In his account of the baptism by immersion of Cedoaldo, King of the Anglo-Saxons, by Sergius, Pope of Rome, Paulus Warnefridus says:

> "Fonte renascentis quem Christi gratia purgans
> Protinus *Albatum* vexit in arce poli."
> (*De Gestis Lungobard*, lib. vi. c. 15.)

(Whom the grace of Christ, purifying in the font, forthwith carried, *white*—that is, in white robes—into the citadel of Heaven.)

Venantius Fortunatus* writes in one of his poems:

> "Candidus egreditur nitidis exercitus undis,
> Atque vetus vitium purgat in amne novo.
> *Fulgentes animas vestis* quoque *candida* signat
> Et grege de *niveo* gaudia Pastor habet."

(This white army come out of the pure water, and purify their former sins in the new flood. The white garment symbolizes the resplendent souls, and the Shepherd is full of joy on seeing His snowy flock.)

At the baptism of great men many of the attendants clothed themselves also in white. In an epistle of Marcus Gazensis† it is recorded that, at the magnificent baptism of Theodosius the Younger, a splendid procession accompanied the newly-baptized prince from the church to the palace. The leaders on the occasion were clothed in white garments, which made the company look as if it

* Venantius Fortunatus, Bishop of Poitiers, flourished A.D. 560. He wrote eleven books of poems, and short treatises on the Lord's Prayer, and the Apostles' Creed.

† Marcus, a writer of the fourth century.

had been covered with snow; and all the senators and men of quality, and soldiers in their ranks, carried lamps in their hands, that one would have thought the stars had appeared upon earth.

The white garment was made to fit the body tightly, and was bound round the middle with a girdle-sash; the sleeves were either plain, like those of a cassock, or else full, and gathered close on the wrists, like the sleeves of a shirt. It resembled much the tunic worn by the ancients, and which was called by the Greeks *poderés* (reaching to the feet), and by the Romans *talaris* (reaching to the ankles). It was also designated as the *Alba*, or *Alb*, from its white colour. This garment was usually made of linen, but sometimes of more costly material.

Amongst the other ceremonies which were practised immediately after baptism had been administered, Gregory Nazianzen enumerates that of a lighted taper being carried by the neophyte. "The lamps," he says, in his fortieth oration on the baptized, "which, immediately after baptism, thou shalt light, are emblems of those lamps of faith with which we, radiant and virgin souls, shall meet the bridegroom."*

The kiss of peace, which the neophytes received after baptism, denoted that they were brought into the new spiritual relations of Christian brotherhood and church fellowship. Chrysostom makes allusion to this custom, when, comparing the spiritual with the natural birth, he says: "Here no sufferings, no tears, but greetings, kisses, and embraces of brethren, who acknowledge their new member." (*Sermo.* i.) This custom was subsequently

* Αἱ λαμπάδες, ἅσπερ ἀνάψεις, τῆς ἐκεῖθεν φωταγωγίας μυστήριον, μεθ' ἧς ἀναντήσομεν τῷ νυμφίῳ φαιδραὶ καὶ παρθένοι ψυχαὶ, φαιδραῖς ταῖς λαμπάσι τῆς πίστεως. (Greg. Naz. *Orat. XL. In sanctum Baptisma.*)

superseded by the simple salutation, "Pax tecum" (Peace be with thee).

In the ancient African Church it was usual to give, with milk and honey at baptism, a portion of bread seasoned with salt, that the neophyte might have a foretaste, as it were, of the Holy Supper.

The custom of putting a little salt in the mouth of the baptized, to signify the wisdom and taste for heavenly things, which every Christian should have, and that of touching his nostrils and ears with spittle, to denote that his ears are to be ever open to truth, and that he should ever feel the sweet odour of virtue; these two ceremonies are mentioned in the rituals of the Latin Church subsequent to the fifth and sixth centuries. They are still retained in the Romish Church.

The washing of the feet of the baptized neophyte used to be practised in some churches.

From a period as early as the second and third centuries, Easter and Pentecost (including the fifty days' interval) were considered solemn times for the administonrati of baptism; thus derogating from the apostolic practice, which was to baptize converts whenever opportunity served. Tertullian informs us that baptism was confined, except in cases of urgency, to these two great festivals. (*De Baptismo*, xix.) Easter was celebrated in memory of Christ's death and resurrection, and Pentecost was chosen as the anniversary of the great Jewish feast, when the apostles were baptized with the Holy Ghost and with fire, and they themselves commenced their public ministry by baptizing three thousand persons. The rite of baptism was performed on Easter Sunday eve and Pentecostal eve, that is, on the preceding Saturday evening, when there was a special ceremony of blessing the font. The neophytes used to wear the white garments (*Alb*) then given them throughout the

following week, which obtained from this custom the name of *Septimana in Albis*.* The Sunday following was called *Dominica in Albis depositis*, because those who had been baptized then threw off their white robes, which were laid by in the church as evidence against them if they broke their baptismal vows. Whitsunday (White Sunday), the English name for Pentecost, is supposed to have been so called from the white garments worn by the newly-baptized catechumens, to whom that ordinance was administered on the vigil of Pentecost.

Epiphany was also one of the stated times for the performance of the rite of baptism in the Greek Church (See Leo the First, epist. xvi.), and in the churches of Africa (Victor of Utica, *De Persecut. Vandal.* lib. ii.). In the celebration of Epiphany, the Greek Church appears to have dwelt more strongly than the Latin Church upon the baptism of our Lord and His manifestation (ἐπιφάνεια) to the world. Hence it is termed by Gregory Nyssenus "ἡ ἡμέρα τῶν φωτῶν"—the day of lights—and by others, "τὰ φῶτα," or "ἅγια φῶτα"—the lights, or holy lights—because baptism itself was generally called φῶς and φώτισμα, light and illumination, on account of the instruction in the Christian religion which was given to the catechumens before they were admitted to the ordinance. Justin Martyr (apol. i.) says that this laver is called "illumination" because the minds of those who learn these things are enlightened. (Καλεῖται δὲ τοῦτο τὸ λουτρὸν

* Inscriptions have been discovered on some sepulchral slabs, indicating that the deceased had died shortly after receiving baptism, and during the eight days in which the white garments were worn. Thus, 'IN ALBIS RECESSIT; ALBAS SUAS OCTAVAS PASCHÆ AD SEPULCRUM DEPOSUIT." "He departed in the albs (that is, the white garments). He laid at the sepulchre his white garments." Gregory of Tours, in his History of France (*Epitome*, c. xx.), makes allusion to the following inscription, which attests the same fact: "IN ALBIS RECESSIT INGOMERES." "Ingomeres departed in the albs."

φωτισμὸς, ὥς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων.)

In France and Spain it was customary, at a very early period, to administer baptism at Christmas, and on the festivals of apostles and martyrs. (Second Council of Macon, can. 3. A.D. 583; Siricii epist. ad Himer., c. 2).

With respect to the persons in whom is vested the office of administering baptism, Tertullian says, that it belonged to the bishop (*De Baptismo*, xvii.), although he admits the validity of lay-baptism, when administered by laymen in cases of urgent necessity;* so does the Council of Elvira in Spain, A.D. 305, and also Jerome (*Adversus Lucíferianos*), who says: "Hence it appears that without permission from the bishop no presbyter nor deacon has the right of baptizing; still, if there be absolute necessity, we know it is allowed to laymen to baptize."† Basil, however (epist. i. *Ad Amphil.*), seems to have held the contrary opinion, and the *Apostolical Constitutions*, l. iv. cap. x., forbid laymen to baptize. Ignatius (epist. *Ad*

* Tertullian:—"Dandi quidem habet jus summus sacerdos, qui est episcopus; dehinc presbyteri et diaconi; non tamen sine episcopi auctoritate, propter Ecclesiæ honorem; quo salvo, salva pax est. Alioquin etiam laicis jus est: quod enim ex æquo accipitur, ex æquo dari potest: nisi episcopi jam, aut presbyteri, aut diaconi vocantur, discentes. Domini sermo non debet abscondi ab ullo. Proinde et baptismus, æque Dei census, ab omnibus exerceri potest. "The right of giving it (baptism), indeed, hath the chief priest, who is the bishop: then the presbyters and deacons, yet, not without the authority of the bishops; for the honour of the Church, which, being preserved, peace is preserved. Otherwise laymen have also the right, for that which is equally received may equally be given, unless the bishops, presbyters, and deacons be called disciples. The Word of God ought not to be hidden from any; wherefore also baptism, which is equally derived from God, may be administered by all."

† Jerome:—Sine episcopi jussione neque presbyter neque diaconus jus habet baptizandi, quod frequenter, si tamen necessitas coget, scimus etiam laicis licere. (*Adv. Lucif.* c. 4.)

Smyrn.), and Chrysostom (*De Sacerdotis*, lib. iii.) are also opposed to lay-baptism.

Under the impression that baptism was in itself an actual washing away of all former sins,* there were many persons in the early ages of Christianity, who, though convinced of the truth of the gospel, delayed submitting to the rite till near the close of their lives, hoping thereby to die released from the guilt of sin, and to secure their admission into heaven. This baptism was called *clinic*, from the Greek word κλίνη, a bed; and the persons thus baptized were known as the *clinici*, or clinics. (See Cyprian, epist. lxxvi.) Against this custom the Fathers of the Church, Gregory Nyssen,† Gregory Nazianzen,‡ Basilius,§ and others inveighed in powerful language.

In one of his homilies, Chrysostom, speaking of the clinics, says: "They receive their baptism laying upon their beds, you receive it in the bosom of the church, which is the mother of all the faithful; they receive it weeping, and you with joy; they with groans, and you with thanksgiving; they in the heat of a fever, and you under the sense of the Heavenly grace. Everything here has a relation to the grace received; there everything disagrees with it; there are sighings and tears, while the sacrament is administered; children cry, the wife tears her hair, friends are dejected, servants weep, the whole house is in mourning; and if you consider the spirit of the sick person, you shall find it more full of sorrow than that of the bystanders; for as a stormy sea divides into several waves, so his soul, being agitated by troubles, is torn by a thousand disquiets and racked with infinite troubles."

* Clemens Alexandrinus, *Stromata*, lib. iv. c. 24.

† Gregory Nyssenus: "*Adversus eos qui differunt Baptismum Oratio;*" in his *Opera*, t. ii. p. 222.

‡ Gregory Nazianzen, *Oratio* lx. c. 28.

§ Basil, *Homil. in Baptism*, c. 3-4.

The Council of Neo-Cesarea (A.D. 350.)* and that of Laodicea (A.D. 363), decreed that no clinic should ever be considered as qualified for ordination to the Christian ministry.

It was customary to administer the Lord's Supper to the neophytes immediately after baptism. In the account which Justin Martyr gives of the celebration of the communion, he says: "After washing him who has professed and given his assent, we bring him to those who are called brethren; while they are assembled together, to offer prayers in common both for ourselves and for the person who has received illumination, and all others everywhere, with all our hearts, that we might be vouchsafed, now we have learned the truth, by our works also to be found good citizens and keepers of the commandments, in order that we may obtain everlasting salvation. We salute one another with a kiss when we have concluded the prayers; then are brought to the president of the brethren, bread and a cup of water and wine, which he receives; and offers up praise and glory to the Father of all things in the name of His Son and of the Holy Ghost; and he returns thanks at length for our being vouchsafed these things by Him. When he has concluded the prayers and thanksgiving, all the people present express their assent by saying 'Amen.' This Hebrew word 'amen,' means 'so be it'; and when the president has rendered thanks and all the people have assented, they whom we call deacons give to each of those who are present a portion of bread and wine and water, and carry also to them who are absent. This food is called by us Eucharist, of which no one is allowed to partake, unless he believes the truths we teach, has been washed in the laver for forgiveness of sins and remission, and lives as

* Council of Neo-Cesarea: "He that is baptized, when he is sick, ought not to be made a priest, for his coming to the faith is not voluntary, but from necessity." (Can. 12.)

Christ has directed. For we do not receive them as ordinary bread and ordinary wine."

It is evident, from this passage of Justin Martyr, that only baptized believers were admitted to the Lord's Supper in the early ages of Christianity. That this was the invariable rule is clearly attested by the form of celebration, contained in the *Apostolical Constitutions* (lib. viii. 12). It begins thus:—

"*The deacons shall say,*

"'Let none of the catechumens, none of the hearers, none of the unbelievers, none of the heterodox stay. Ye who have prayed the former prayer (the prayer for the use of the catechumens) depart. Mothers take away your children. Let no one have aught against any man. Let us stand upright to present unto the Lord our offerings with fear and trembling,'" etc.

Tertullian thus refers to the entrance of the baptized neophyte into the church: "When the declaration of faith and the promise of salvation (baptism) are pledged under Three (the Trinity), then follows necessarily a mention of the church; forasmuch as, where the Three are, that is, Father, Son, and Holy Ghost, there is the church which is a body of the Three. (*De Baptismo.*)* In his other treatise, *De Corona Militis*, Tertullian speaks of baptism, and then of the Lord's Supper. He says: "We are plunged three times, fulfilling more than our Lord required in the gospel. Having arisen (from the water), we taste a portion of milk and honey. Then for a whole week we abstain from washing our bodies. We receive the sacrament of the

* Tertullian:—Cùm autem sub tribus et testatio fidei et sponsio salutis pignerentur, necessario adjicitur Ecclesiæ mentio: quoniam ubi tres, id est Pater et Filius et Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est. (*De Bapt.* 6.)

Eucharist in meetings, which are held before daylight." * The same father says, elsewhere: "The flesh is washed that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (sign of the cross), that the soul may be guarded; the flesh is overshadowed by imposition of hands, that the soul may be illuminated by the Spirit; the flesh is fed by the body and blood of Christ, that the soul may receive nourishment, or fatness from God." †

"Baptism," says Chrysostom, "and fellowship in the divine mysteries, make a man a brother." "Ἀδελφὸν γὰρ τὸ βάπτισμα ἐργάζηται, καὶ ἡ τῶν θείων μυστηρίων κοινωνία (Hom. lxxix. *In Matt.*)

In his treatise, *De Peccatorum Remissione*, Augustine, alluding to the Lord's Supper, says that none draw near to it unless they are baptized ‡ and in his second book of *Animadversiones* testifies that the Eucharist was not accustomed to be given to unbaptized persons.§

In the apostolic age, the converts, that is, all who repented of their past sins, and professed to believe in Jesus Christ, were at once baptized and received into the church; but, afterward, this ceased to be the case. None were admitted to baptism, until they had been fully instructed in

* Tertullian:—"Ter mergitamur, amplius aliquid respondentes quam Dominus in evangelio determinavit. Inde suscepti, lactis et mellis concordiam prægustamus; exque ea die, lavacro quotidiano per totam hebdomadem abstinemus. Eucharistiæ sacramentum sumimus. (*De Cor. Mil.*)

† Tertullian:—"Caro abluitur, ut anima emaculetur. Caro ungitur, ut anima consecretur. Caro signatur, ut et anima muniatur. Caro manus impositione adumbratur, ut et anima Spiritu illuminetur. Caro corpore et sanguine Christi vescitur, ut et anima de Deo saginetur. (*De Resurrect.* c. viii.)

‡ Augustine: "De sacramento sanctæ mensæ suæ, quo nemo ritè nisi baptizatus accedit." (*De Peccat. Remiss.* lib. i.)

§ "Quia Eucharistia iis dari non solebat, nisi postquam baptizati fuerunt." (*Animadv.* t. ii.)

all the principles of the Christian religion, and had passed through a period of probation. Hence arose the distinction between believers and catechumens. In his *Demonstratio Evangelica*, Eusebius speaks of the faithful (πιστοὶ) and of "those who had not as yet been judged worthy of regeneration through baptism." (Lib. vii. p. 200.) The practice of giving religious instruction to children is not only of great antiquity in the Christian Church, but may be traced as far back as the commencement of the Mosaic Dispensation, being derived from the command of God Himself. (Deut. iv. 9; vi. 7.) Hence the Jews were especially careful to provide for the proper instruction of their children in the principles of their law and religion (Josephus, *Ant. Jud.* lib. iv. c. 8), and to the progress they had made in the doctrines, which it was necessary they should understand. Previously to this examination, they were under the care of a person, who was publicly appointed in every village for this purpose, and was called the "Instructor of Babes," to which office St. Paul appears to allude in Rom. ii. 20. When approved by the doctors, they were styled, "Children of the Precept," that is, were obliged to keep to the whole law, and were thenceforth answerable for their own sins. It is supposed that our Saviour, on account of the early maturity of His intellect, voluntarily offered Himself to this examination at the age of twelve years, when He remained behind in the Temple, and was found by His reputed earthly parents, exciting the surprise and admiration of all who witnessed His "understanding and answers." (Luke ii. 45, 47.)

Persons were admitted into the state of catechumens by imposition of hands, prayer, and the sign of the cross, and were called Christians, but were not as yet numbered among the *faithful*. Sulpicius Severus says of Martin of Tours that, passing through a town

where they were all Gentiles, and preaching Christ unto them, and working some miracles, the whole multitude proposed to believe in Christ, and desired him to make them Christians; upon which he immediately, as he was in the field, laid his hands upon them and made them catechumens." (Fideliter postulantes, ut eos faceret Christianos. Nec cunctatus, in medio ut erat campo, cunctos, imposita universis manu, catechumenos fecit. *Vit. Martin, dialog.* ii. c. iv.) (See also Ambrosius, *De Sacrament.* lib. i. c. 1.) Augustine alludes to this distinction in the following terms: "Ask a man, 'Are you a Christian?' If he be a pagan or a Jew, he will answer, 'I am not a Christian.' But should he say, 'I am a Christian,' then ask him further, 'Are you a catechumen, or one of the faithful?'" (*Tract.* xliv. *In Joan.* c. ix.) There is, therefore, no pleonasm, in the inscription CHRISTIANUS FIDELIS, which is sometimes found on ancient sepulchral slabs, for it indicates that the deceased was a baptized Christian. Augustine speaks of a certain Pontianus as "*Christianus quippe et fidelis*," * meaning that he had been baptized, and was therefore one of the faithful.

The faithful were in full communion with the church, and had various names, such as "ἀδελφοὶ"—brethren; "ἅγιοι"—holy; "*electi*"—chosen; "*suscepti*"—received; "*accepti*"—accepted, etc. They were also named "φωτιζόμενοι"—the enlightened; "*illuminati*"—the illuminated, either on account of the knowledge which they had acquired, or again because φωτισμὸς—enlightment—was the common name for baptism. Owing to the supposed analogy between baptism and the rites of initiation to the sacred mysteries of the heathen, the faithful were also called "μεμνημένοι," "μυστοὶ," or "μυσταγώγητοι"—the initiated; in opposition to which the catechumens were

* *Confess.* viii. 6.

designated as "ἀμύητοι," "ἄμυστοι," or "ἀμυσταγώγητοι"—the uninitiated. These terms came into general use during the fourth century. Occasionally the believers were called "τελειοὶ, or "τελειούμενοι"—the perfect, in allusion to their being qualified for the Lord's Supper, which was mystically denominated "τελετὴ τελετῶν"—the perfection of perfections. The faithful could attend all religious assemblies, while from some the catechumens were summoned to retire. They were permitted to repeat the Lord's Prayer aloud, while the catechumens could only do it in silence. Hence the Lord's Prayer was called "εὐχὴ τῶν πιστῶν"—the prayer of the faithful. The baptized believers were admitted to the Lord's Supper, but the catechumens were excluded. The faithful took part in public ecclesiastical business, in the election of ministers, and the exercise of discipline. They were also expected to receive a more thorough instruction in the doctrines of Christianity.

The catechumens were divided into three classes. 1. The *Audientes*, or Hearers, who were so denominated from their being permitted to hear sermons and the Scriptures read in the church, but who were not allowed to stay and participate in the prayers.* The sixth book of the *Apostolic Constitutions* prescribed to the deacon to give them notice to depart, as soon as the bishop had ended his sermon, in the following terms: "*Ne quis audientium, ne quis infidelium*"—"Let none of the hearers, none of the unbelievers, be present;" and then he was to call upon the other catechumens and the faithful to pray for them: "*Orate, catechumeni, et omnes fideles, pro illis cum attentione orent.*" The Audientes usually assembled in the narthex, or ante-temple. Augustine's treatise *De Catechizandis Rudibus*, was especially designated for this class

* Tertullian, *De Pœnitentia*. Cyprian, epist. xiii.

of catechumens; it was written for the use of the deacon Deogratias, who had under his charge the Audientes of Carthage.

The second class of catechumens were designated under the name of *Genuflectentes*, or Kneelers, because they received the bishop's benediction on their knees. A great part of the liturgy particularly applied to this class; it was called "*κατηχουμένων εὐχὴ*"—the prayer of the catechumens, and came immediately after the bishop's sermon. (*Apostolical Constitutions*, lib. viii.)

This Liturgy runs as follows:—

"After the Scriptures have been read, and the bishop has delivered his word of exhortation and instruction, the deacon, having proclaimed silence and attention, shall say:—

"Pray, catechumens! Let all the faithful pray for them earnestly and seriously (*κατὰ διάνοιαν*), and say, Lord, have mercy upon them! (*κύριε ἐλέησον.*)

"*And the deacon shall pray for them, and say:*—

"Let us all call upon God for the catechumens, that He, who is good and gracious unto all men, may mercifully hear their prayers and supplications. May He accept their petitions, and vouchsafe unto them His aid. May He fulfil their desires and petitions, as may be most expedient for them (*πρὸς τὸ συμφέρον*). May He reveal to them the gospel of His Christ. May He enlighten and cheer their souls. May He instruct them in divine knowledge. May He teach them His commandments and His judgments. May He inspire them with His holy and wholesome fear. May He open the ears of their hearts, that they may occupy themselves in His statutes day and night. May He confirm them in godliness. May He cause them to be reckoned among His holy flock. May He count them worthy of the laver of regeneration, the garment of immortality, the true life. May He keep them

free from all wickedness, and grant that the enemy may have no advantage over them. May He keep them clean from all pollution of flesh and spirit. May He dwell in them, and walk in them by His Christ. May He bless their coming in and their going out, and guide them in all their undertakings for their good.

"And we do also heartily pray for them, that they may obtain remission of their sins by the initiation (*διὰ τῆς μυήσεως, i.e.*, baptism,) and become worthy partakers of the holy mysteries (*τῶν ἁγίων μυστηρίων, i.e.*, the Lord's Supper), and the communion of saints.

"Rise up, catechumens, and pray for the peace of God through His Christ. Pray for the day of peace, and for deliverance from sins through the whole course of your life, for a Christian end, for a good and merciful God, and for forgiveness of sins. Give up yourselves to God, the only-begotten, through His Christ. Bow down, and receive the blessing!

"*And the people shall answer to all that the deacon says:* Kyrie eleeson (Lord, have mercy). *Let the children say it first.**

"*When they have bowed their heads, the bishop shall pronounce over them the following benediction:*—

"O Almighty, unbegotten, and immortal God, the only true God, who art the God and Father of Thy Christ and Thine only-begotten Son, Thou God of the Comforter (*ὁ θεὸς τοῦ Παρακλήτου, i.e.*, of the Holy Spirit), and Lord of all things, who, through Christ, didst make the disciples teachers of righteousness, look now, we beseech Thee, on Thy servants who have been

* We learn from Basil and Chrysostom that, in their time children, and especially boys, were stationed about the preaching-desk, for the purposes of singing, and otherwise taking part in the offices of divine worship. These were afterwards the regularly-trained choristers.

instructed in the Gospel of Thy Christ, give unto them a new heart, and renew within their souls the spirit of pure trust and confidence, that they may both know and obey Thy will with all their heart, and with a willing mind. Grant that they may be worthy of the sacred initiation (*i.e.*, baptism), and incorporate them into Thy Holy Church. Grant that they may be partakers of the divine mysteries (*i.e.*, the Lord's Supper) through Christ, our hope, who died for them. Through whom be unto Thee all glory and adoration, in the Holy Spirit, for ever. Amen.

"*Then shall the deacon say:* Catechumens, depart in peace!"

The third and last class was called by the Greeks *βαπτιζόμενοι* and *φωτιζόμενοι*, and by the Latins *Competentes* and *Electi*, which words, among the ancients, denoted the immediate candidates for baptism, who had delivered their names to the bishop, signifying their intention to be baptized at the next approaching festival of Easter, or of Pentecost. From their petitioning for this favour they were termed *Competentes** (petitioning together), and from the bishop's approbation or choice, they were styled *Electi*.† Cyril of Jerusalem, in his third Catechetical Lecture, terms this class "*φωτιζόμενοι*," or illuminated, as having received the illumination of catechetical instruction, and the author of the *Apostolical Constitutions* uses the word "*βαπτιζόμενοι*," not for those who were already actually baptized, but for those who were desirous of receiving that rite. The Competentes were required to give their names, which were registered in the diptychs, or church books.

* Augustine, *Sermo De Baptismo.*

† See Leo the Great, epist. xvi. *Ad Episc. Silic.*; and also Siricius, epist. i. c. 2, n. 3.

(See Socrates,* *Hist. Eccles.* vii. 21.) Augustine, in his Hundred and thirty-second Sermon, says: "*Ecce Pascha est, da nomen ad baptismum*"—"Here is Passover, give thy name for baptism." In his Sermon addressed to those who deferred being baptized, Gregory Nyssenus invites them in the following terms: "Give me your names, that I may inscribe them in the books God will write them on tables which cannot be destroyed." A special form of prayer was offered for the candidates; it will be found in the *Apostolical Constitutions* (lib. viii. c. 7, 8), as follows:—

"*The deacon shall say:* Pray, ye candidates for baptism! and let us, all the faithful, pray heartily for them, that the Lord would make them worthy, having been initiated (*i.e.*, baptized) into the death of Christ, to be raised up together with Him, and to be partakers of His kingdom and sharers of His mysteries (*i.e.*, the Lord's Supper); that He may elect them and incorporate them with those who are redeemed in His Holy Church. Redeem them, and raise them up, by Thy grace!

"Those who are about to be dedicated to God through Christ shall here bow themselves, and receive the blessing of the bishop in these words: O Thou, who by the holy prophets hath said to those who are about to dedicate themselves to Thee: Wash you, make you clean; and who hast appointed a spiritual regeneration through Christ, look now, we beseech Thee, upon these persons soon to be baptized; bless them, sanctify them, and make them worthy to partake of Thy spiritual gifts, the true adoption, Thy spiritual mysteries, and to be received into the body of the redeemed, through Christ our Saviour, through whom be unto Thee all glory, honour, and worship, in the Holy Ghost, for ever. Amen.

* Socrates, a celebrated church historian of the fifth century.

"*Then shall the deacon say:* Depart, ye who are to be illuminated (*i.e.*, baptized)."

Previously to their reception of the rite of baptism, the catechumens were repeatedly examined concerning the proficiency they had made in Christian doctrine. They were all exorcised for twenty days (Cyril, *Catech.* i.), during which they were obliged to frequent fastings,* prayers, confession of their former sins, which confession was sometimes public and sometimes private, as the wisdom of the church directed.† At this time, the Competentes were taught to repeat the creed, which they were obliged to say before the bishop at their examination for baptism.‡ With the creed they were also taught to make the proper responses in baptism, particularly the form of renouncing the devil and covenanting with Christ. (Jerome, *Adv. Luciferian.*) Some days before baptism they were veiled, or with their faces covered, in order that their mind might be more at liberty, and that the wandering of their eyes might not distract their soul.

With respect to the instruction of the catechumens, it does not appear that any distinct order of ministers officiated as catechists, but that it was only a particular employment, which might devolve on any officer of the church, and which we find, at different times, attached to all the orders of the ministry Thus this office was sometimes discharged by the bishop himself, especially on Palm Sunday, on which day, after the sermon, he would take the catechumens apart and explain to them

* *Apostolical Constitutions*, vii. c. 23; Tertullian, *De Baptismo*, xx.; Jerome, epist. *Ad Pammach.*; Augustine, *De Fide et Oper.* v. 8.

† Tertullian, *De Pallio*; Eusebius, *In Vita Constantini*, iv. 61; Gregory of Nazianzen, *Serm. in Sacr. Lavacr.*

‡ Cyril, *Catech. Mystag.* ii.

the creed. (Ambrosius, epist. 33; Theodorus,* *Lector Collect.* lib. ii.) The presbyters and deacons were also entrusted with this office.

Clement, presbyter of Alexandria and disciple of Pantænus, was master of the school in that city, and catechist of the catechumens belonging to the church there. He wrote an exhortation to Patrena for the use of catechumens under his charge. In some cases the office of catechist was confided to a reader, who was called for that reason *Doctor Audientium*—teacher of the Audientes. (Cyprian, epist. xxiv.) It was no doubt to avoid scandal and suspicion, that the female catechumens were generally taught by that ancient order, the Deaconesses. In the East, where the strict separation between male and female society was then, as now, proverbial, this measure was quite indispensable. The duties of a deaconess consisted in the instruction of female catechumens, and assisting at their baptism; † in visiting sick persons of their own sex; and in performing all those offices, which could not with propriety be exercised by the deacons themselves. The African churches, in a decree of the Council of Carthage, specify among the qualifications of a deaconess, "*ut possit apto et sano sermone docere imperitas et rusticas mulieres*," etc.—"that she be able to teach with suitable and sound doctrine the ignorant and rude women." In the Eastern Church, deaconesses continued to be appointed so late as the twelfth century (Balsamon. i. 381.). In the Western Church, according to Cardinal Bona (Rer. Liturg. i. xxv. 15), they did not altogether cease until the tenth or eleventh century.

It was the office of the catechists to prepare the candidates for baptism by a course of instruction suited to each,

* Theodorus, Bishop of Mopsuestia, in Cilicia, flourished A.D. 392. He wrote commentaries, of which only a few fragments remain.

† Chrysostom, epist. *Ad Innoc.*

but in what their teaching generally consisted at first, we know no further than that the sum and substance of it was repentance and faith. Such was, in fact, the character of the teaching of the apostles and others to an unconverted audience. In Paul's addresses to the Jews at Jerusalem, and to the Gentiles at Athens and Rome, his teaching approaches nearest to catechetical instruction. This method was subsequently adopted by the Fathers of the Church, who usually began their discourses with the doctrines of repentance and remission of sins, the necessity of good works, and the nature and use of baptism. Then followed, in the second and third centuries, an explanation of the so-called Apostles' Creed, which, as we have already said, was always used before the administration of baptism, when the catechumen made an open confession of his faith;* hence the creed was called "*Μάθημα*," or the *lesson*, because the catechumens were obliged to learn it. To the explanation of the creed, some Fathers added that of the nature and immortality of the soul, and an account of the canonical books of Scripture. No mention, however, was made of the Lord's Supper, because, as our readers already know, it was not given to catechumens until after baptism.

The *Apostolical Constitutions* (book vii.) contains the following directions for the instruction of catechumens:—

"He, therefore, who is to be catechized in the Word of Piety, must be instructed before his baptism (*παιδευέσθω πρὸ τοῦ βαπτίσματος*) in the knowledge of the unbegotten God, in the acknowledgment of His only-begotten Son, in the assured belief of the Holy Ghost. Let him learn the order of the several parts of the creation, the series of Providence, the different dispensations of the law. Let

* Tertullian, *Adversus Praxeas;* Cyprian, epist. lxx.; Cyril of Jerusalem, *Catech. Mystag.* ii.; and Jerome, *Adversus Luceferianos.*

him be instructed why the world was made, and why man was appointed to be a citizen of the world; let him also know his own nature, of what sort it is; let him be taught how God punished the wicked with water and fire, and glorified the saints in every generation: I mean Seth, and Enos, and Enoch, Noah, Abraham and his posterity, Melchisedeck, Job, Moses, and Joshua, Caleb, and Phineas the priest, and those that were holy in every age; and how God still took care of and did not reject mankind, but called them from their error and vanity to the acknowledgment of the truth at various times, leading them from bondage and impiety to liberty and godliness, from injustice to righteousness, from death eternal to everlasting life. Let him that comes to baptism learn these and like things whilst he is being catechized; and let him who lays his hands upon him adore God, the Lord of the whole world, and thank Him for His creation of man, for His sending Christ His only-begotten Son that He may save man, by blotting out his transgressions, and that He may remit ungodliness and sins, and may purify him from all filthiness of flesh and spirit, and sanctify man according to the good pleasure of His kindness; that He may inspire him in the knowledge of His will, and open the eyes of his heart to consider His wonderful works, and make known to him the judgments of righteouness, so that he may hate every path of iniquity, and walk in the way of truth, that he may be thought worthy of the laver of regeneration (*τοῦ λουτροῦ τῆς παλιγγενεσίας*) to the adoption of sons, which is in Christ, that, being planted together in the likeness of the death of Christ (Rom. vi. 3) in the hope of a glorious resurrection, he may be dead to sin and live to God in mind, word, and deed, and be numbered in the book of the living. After this thanksgiving, let him be instructed in the doctrines of

our Lord's incarnation, passion, resurrection from the dead, and ascension.

"When the catechumen is about to be baptized, let him learn what concerns the renunciation of the devil and association with Christ. For 'tis right he should first abstain from things contrary, and then be admitted to the mysteries (*i.e.*, baptism and the Lord's Supper); he must beforehand purify his heart of all wickedness of disposition, of all spot and wrinkle, and then partake of the holy things. For as the husbandman first purges his ground of the thorns that have grown on it, and then sows his wheat, so ought you also take away all impiety from them, and then sow in them the seeds of godliness, and give them baptism. For our Lord in this manner exhorted us, saying: First, *make disciples of all nations*, and then He adds, *baptize them in the name of the Father, and of the Son, and of the Holy Ghost.* Let, therefore, the candidate for baptism renounce as follows:—

"I renounce Satan and his works, his pomps and his worship, his angels and his devices, and all things that are under him. After this renunciation let him say: I associate myself with Christ, and believe, and am to be baptized unto one unbegotten Being, the only true God Almighty, the Father of Christ, the Creator and Maker of all things; and unto the Lord Jesus Christ, His only-begotten Son, the firstborn of the whole creation, who before the ages was begotten by the good pleasure of the Father, by whom all things were made, both in the heaven and on the earth, visible and invisible, who in the last days descended from heaven, took our flesh, was born of the Holy Virgin Mary, lived a holy life according to the precepts of His God and Father, was crucified under Pontius Pilate, died for us, and rose again from the dead the third

day after His passion, ascended to heaven, and sits at the right hand of the Father, and again will come at the end of the world with glory to judge the quick and the dead, of whose kingdom there shall be no end. And I am to be baptized unto the Holy Ghost, the Comforter, who wrought in all the saints from the beginning of the world, but was afterwards sent also from the Father to the Apostles, according to the promise of our Saviour and Lord Jesus Christ; and, after the Apostles, to all those who believe in the holy Catholic Church, unto the resurrection of the body, the remission of sins, the kingdom of heaven, and the life of the world to come.

"And after this vow he comes in order to be anointed with oil. Now this is blessed by the high priest for the remission of sins, and the preparation for baptism. For he calls thus upon the unbegotten God, the Father of Christ, the King of all sensible and intelligent natures, that He would sanctify the oil in the name of the Lord Jesus, and impart spiritual grace and efficacious strength, the remission of sins, and the preparation for the confession of baptism, so that when he is anointed he may be freed from all ungodliness, and may become worthy of initiation according to the command of the Only-begotten.

"After this, the priest comes to the water, and blesses and glorifies the Lord God Almighty, the Father of the Only-begotten God, and returns thanks, that He has sent His Son to become man on our account, that He may save us; that He had permitted that He should in all things become obedient to the laws of that incarnation, to preach the kingdom of heaven, the remission of sins, and the resurrection from the dead. Moreover, He adores the only-begotten God himself, after His Father and for Him, giving Him thanks that

He undertook to die for all men on the cross, the type of which He has appointed to be the baptism of regeneration. He glorifies Him also for that God, who is the Lord of the whole world, in the name of Christ, and by His Holy Spirit, has not cast off mankind, but has adapted His various providences to the different times, at first giving to Adam in Paradise the Paradise itself for an habitation, and afterwards giving a command, and casting out the offender justly, but through His goodness not utterly casting him off, but instructing his posterity in succeeding ages in various ways. For him at the conclusion of the times He sent His own Son to become man for man's sake, and undergo all human passions without sin. Him, therefore, let the priest even now call upon in baptism, and let him say: Look down from heaven and sanctify this water, and give grace and power so that he who is to be baptized according to the command of Thy Christ, may be crucified with Him, may die with Him and be buried with Him, and may rise again with Him to the adoption which is in Him, that he may be dead to sin and live to righteousness. And after this, when he has baptized him in the name of the Father, and of the Son, and of the Holy Ghost, let him anoint him with ointment and add as follows: O Lord God, who art without generation, and without a superior, the Lord of the whole world, who hast scattered the sweet odour of the knowledge of the Gospel among all nations, do Thou now grant also that this ointment may be efficacious upon him that is baptized, so that the sweet odour of Thy Christ may continue upon him firm and fixed, and now that he has died with Him, may he arise and live with Him.

"*Let him say these and like things*, for this is the efficacy of the laying-on of hands on every one, for

unless there be some such an invocation made by a pious priest, the person baptized only descends into the water (*εἰς ὕδωρ μόνον καταβαίνει*) as do the Jews, and he only puts off the filth of the body, not that of the soul. After this let him stand up, and recite that prayer which the Lord taught us. But of necessity he who is risen again ought to stand up and pray, because he that is raised stands upright. Let him, therefore, who has been dead with Christ, is raised up with Him, stand up. But let him pray towards the east, for this is also written in the Second Book of the Chronicles, that after the temple of the Lord had been finished by King Solomon, at the feast of dedication, the priests, Levites, and singers stood up towards the east, praising and thanking God with cymbals and psalteries, and saying: 'Praise the Lord, for He is good, and His mercy endureth for ever.'

"But let him pray thus after the foregoing prayer, and say: O God Almighty, the Father of Thy Christ, Thine only-begotten Son, grant me a body undefiled, a pure heart, a watchful mind, an unerring knowledge, the coming of the Holy Ghost for the possession and assured enjoyment of the truth, through Thy Christ, by whom glory be to Thee, in the Holy Ghost, for ever. Amen.

"We have thought it right to make these constitutions concerning the catechumens."

The catechists, merely as such, were not allowed at first to instruct their catechumens in the church, but only in private auditories appointed for that purpose. That there were such catechetical schools in many places is evident from the Sixty-seventh Novella of the Emperor Leo* who calls them "*Κατηχούμενια*," and says that

* Leo, surnamed the "Isaurian," was Emperor of Constantinople; died A.D. 741. He wrote a few treatises, which were called *Novellæ*, or "New Works."

they were a kind of buildings attached to the church. Subsequently, the catechumens received their religious education and training in a portion of the church expressly reserved for that object* or in a hall adjoining the baptistery. Thus the large room attached to the Baptistery of Constantine in Rome, and now designated by the name of *Oratory of St. Venantius*, was formerly used for the instruction of catechumens, and is still employed for teaching the Romish catechism to children. In the Catacombs of Rome there still exist *cubicula* or sepulchral chapels, which contain several graves, and in the angles are seats cut in the rock. There have been found two of these chapels in the Catacombs of St. Agnese, which are supposed to have served as places of meeting for catechumens, the seats being for the instructing bishop or deacon. One of these, the larger, was for male catechumens, and the other, on the opposite side, for females. (Fig. 14.) In a cubiculum of the Catacomb of St. Callixtus, there is a low seat or bench, with two higher ones, destined probably for catechumens and their instructors.

As no limit was fixed for the period during which persons were to continue in the state of catechumens, the practice varied at different times. During the apostolic age, catechizing and baptizing accompanied one another; but afterwards some interval was thought advisable, the duration of which varied according to circumstances, and to the diligence and zeal of the catechumens themselves. In cases of desperate sickness

* Anciently the inner parts of the portico of churches were divided into small places of retirement, sometimes called *cubicula*, or small chambers, where worshippers might retire for meditation and prayer. They were regarded as a portion of the *catechumenia*, or belonging to the Catechumens. "Cubicula intra porticus quaterna, longis basilicæ lateribus inserta, secretis orantium, vel in lege Domini meditantium." (Paulinus, ep. xii. *ad Sener.*)

they were allowed clinic baptism. "Quod si aliquo periculum infirmitatis intra præscriptum tempus incurrerint, et disperati fuerint, baptizentur. (*Conc. Agath.* c. xxxiv.) With the exception, however, of extreme cases, a considerable time was judged necessary, not only to make trial of their conversion, but also to instruct them fully in the principles of the Christian religion. By the Forty-second Canon of the Council of Elvira, the duration of the catechumenate was limited to two years, on condition, however, that the candidates

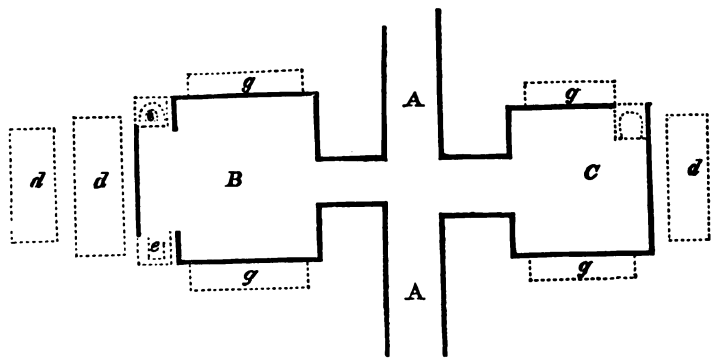


Fig. 14. CUBICULA IN CATACOMBS OF ST. AGNESE.
A A Gallery of Cemetery. B C Cubicula, or sepulchral chapels opening out of it. *d d* Arcosolia, or Sarcophagi. *e e* Seats for Instructors or Catechists. *g g* Loculi, or graves.

had led irreproachable lives. (*"Si bonæ fuerint conversationis."*) The Emperor Justinian* required also a probation of two years for the Jews embracing Christianity. Three years are indicated by the *Apostolical Constitutions;* but the Council of Agde (A.D. 506) decreed

* Justinian (A.D. 483-575) was a Roman emperor, who gained great renown as a legislator. He compiled a code, which comprised all the constitutions of his predecessors, and which is known as the Justinian Code. He harmonized and published, under the title of *Digesta Pandecta*, the authoritative commentaries of the jurists. His *Institutes* is a systematic treatise on the laws, for the guidance of students and lawyers.

that a probation of eight months was sufficient. This rule was not rigidly adhered to, for we read in the account Socrates (lib. vii. c. 30) gives us of the conversion of the ancient Burgundians, that they were catechized and baptized in the course of eight days.

At an early period of the Church, certain persons were required to be present at the baptism of its members, who should serve as witnesses of the due performance and reception of the rite, and should also be sureties for the fulfilment of the engagements and promises then made. In his excellent work on Christian Antiquities, the Rev. Mr. Riddle accounts for the presence of sponsors at baptism, by referring to the customs of the Roman law. "Baptism," he says, "was at an early period regarded in the light of a stipulation, covenant, or contract; on all matters of this nature the Roman jurisprudence was very exact and careful in its institutions, and it is likely that the leaders of the early Church, many of whom, before their conversion, were engaged in the interpretation or administration of the Roman laws, would endeavour to give security and solemnity to the sacred covenant in a way corresponding to that which they had been accustomed to observe in civil transactions. Tradition says that the office of sponsors was appointed by Hyginus, or Iginus, a Roman bishop, about the year 154. A time of oppression and persecution in the Church is likely to have given rise to an institution intended for the attestation and security of the profession of the Christian religion. And, we know, as a matter of fact, that the sponsor's office had been so far introduced during the second and third centuries, that it was in full operation throughout the fourth and fifth."*

* Christian Antiquities, by the Rev. J. E. Riddle, M.A., of St. Edmund's Hall, Oxford.

In his work on Hippolytus,* and his age (about the beginning of the third century), Baron Bunsen, a German writer of extraordinary erudition, says:—"The Apostolic Church made the school the connecting link between herself and the world. The object of this education was admission into the free society and brotherhood of the Christian community. The Church adhered rigidly to the principle, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by his own free act and deed, his own solemn vow made in presence of the Church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother upon his confession of the Father, the Son, and the Holy Ghost. It understood baptism, therefore, in the exact sense of the First Epistle of St. Peter (iii. 21), not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. Justin Martyr calls baptism a dedication of ourselves to God. This vow was preceded by a confession of Christian faith, made in presence of the Church, in which the catechumen expressed that faith in Christ, and in the sufficiency of the salvation offered by Him. It was a vow to live for the time to come, to God and for his neighbour, not to the world and for self; a vow of faith in his becoming a child of God through the communion with His only-begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge

* Hippolytus, an ancient Christian writer, who was born in the latter part of the second century, and who died a martyr in the reign of the Emperor Maximinus, about A.D. 236. A Greek work, found among the literary treasures on Mount Athos, is believed to be from his pen.

was the condition of continuance in the Church; its infringement entailed repentance or excommunication. All Church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such examination be passed without instruction and observation?

"As a general rule, the ancient Church fixed three years for this preparation, supposing the candidate, whether heathen or Jew, to be competent to receive it. With Christian children, the condition was the same, except that the term of probation was curtailed according to circumstances. Pedobaptism, in the more modern sense, meaning thereby baptism of newborn infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early Church; not only down to the second, but indeed to the middle of the third century. We shall show, in a subsequent page, how, towards the close of the second century, this practice originated in the baptism of children of a more advanced age.

"Hence we find in the Christian school of that period, four great acts, three of which were common both to the new converts and to Christian children: previous examination of the Jewish or heathen candidates who presented themselves; instruction; examination immediately before immersion and the taking of the vow; and lastly, that ceremony itself." (Vol. ii. p. 105, 2nd Ed.)

The learned Walafrid Strabo, who wrote a book on the Beginnings and Additions in Ecclesiastical Affairs (De Exordiis et Incrementis Rerum Ecclesiasticarum), makes the following statement:—"It is to be noted that in primitive times, the grace of baptism was accustomed to be given only to those who, in body and mind, had

come to such maturity as to be able to know and understand what benefit is to be obtained in baptism, what is to be professed, and what to be believed, and finally what is to be observed by the newborn in Christ." (Notandum quod primis temporibus illis solum modo baptismi gratiam dari solitam qui et corporis et mentis integritate jam ad hoc pervenerant, ut scire et intelligere possunt quid emolumenti in baptismo consequendum, quid confidendum atque credendum, quid postremo renatis in Christo esset servandum.)

Salmasius, and Suicerus who quotes him, state that, "for the two first centuries, no one received baptism, who was not first instructed in the faith and doctrine of Christ, so as to be able to answer for himself, that he believed, because of those words, 'He that believeth and is baptized.'" (Primis duobus sæculis nemo baptismum accipiebat, nisi qui, in fide instructus et doctrina Christi imbutus, testari posset, se credere, propter illa verba, "Qui crediderit et baptizatus fuerit." *Thes. Eccles.* ii.)

These statements rest upon abundant proofs furnished us by the history of the earliest centuries of the Christian era. Justin Martyr, in his First Apology, informs us that baptism was administered only to adults. He says: "We were (corporeally) born without our will (*κατ' ἀνάγκην*), but we are not to remain children of necessity and ignorance, but in baptism are to have choice, knowledge, &c. This we learned from the Apostles." He speaks of the baptism of believers as follows:—"They who are persuaded and believe that those things which are taught by us are true, and promise to live according to them, are directed first to pray and ask of God, with fasting, the forgiveness of their former sins, and we also pray and fast together with them. Then we bring them to some place where there is water, and they are regenerated

by the same way of regeneration by which we were regenerated; for they are washed in water in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit." *

In the same Apology, Justin Martyr says that "this washing is called illumination, because they who learn these things are enlightened in their mind." †

Tertullian advises the postponement of baptism in the case of young children in the following terms:—

"According to the condition, disposition, and age of each, the delay of baptism is peculiarly advantageous, especially in the case of little children. Why should the sponsors be brought into danger? For they may fail by death to fulfil their promises, or through the perverseness of the child. Our Lord, indeed, says: 'Forbid them not to come unto me.' Let them come, then, when of adult age. Let them come when they can learn, when they are taught whither they are coming. Let them become Christians when they shall have learned Christ. Why hasten that innocent age to the forgiveness of sins (baptism). In worldly matters men observe greater caution, so that he is entrusted with divine things, to whom those of earth are not confided." (Pro cujusque personæ conditione ac dispositione, etiam ætate, cunctatio baptismi utilior est; præcipue tamen circa parvulos. Quid enim necesse est sponsores

* Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, εὔχεσθαί τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστευόντων αὐτοῖς. Ἔπειτα ἄγονται ὑφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ, καὶ τρόπον αναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν, ἀναγεννῶνται. Ἐπ' ὀνόματος γὰρ τοῦ πατρὸς τῶν ὅλων καὶ Δεσπότου θεοῦ, καὶ τοῦ σωτῆρος ἡμῶν Ιησοῦ Χριστοῦ, καὶ πνεύματος ἁγίου, τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιοῦνται. (Justin Martyr, *Apol.* i. 61.)

† Καλεῖται δὲ τοῦτο τὸ λουτρὸν φώτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. (*Apol.* i. c. 61.)

etiam periculo ingeri? Quia et ipsi, per mortalitatem destituere promissiones suas possunt, et proventu malæ indolis falli. Ait quidem Dominus: "Nolite illos prohibere ad me venire." Veniant ergo, dum adolescunt. Veniant dum discunt, dum quo veniant docentur. Fiant Christiani cùm Christum nosse potuerint. Quid festinat innocens ætas ad remissionem peccatorum? Cautius agetur in sæcularibus, ut cui substantia terrena non creditur, divina credatur. *De Baptismo*, c. xviii.)

Alluding to this passage, the well-known Church historian, Neander, says:—"Tertullian evidently means that children should be led to Christ by instructing them in Christianity; but that they should not receive baptism until, after having been sufficiently instructed, they are led from personal conviction, and by their own free choice, to seek for it, with sincere longings of heart." (*Church History*, vol. i. p. 312.—Torrey's translation.)

Origen says, in his fourth Homily on the Book of Joshua:—"I beseech you not to come to baptism but with great circumspection. Show previously fruits meet for repentance, spend some time in godly conversation, preserving yourselves from all defilements and vices, and then you will receive the remission of sins."

In his thirteenth Homily on the Book of Numbers, the same Father addresses thus the members of the church:—"Let *each one* of the believers recall to mind when he first came to the waters of baptism, when he received the first symbols of the faith, when he approached the fountain of salvation, what words he there used at that time, how he renounced the devil, that he would not use his pomps, nor his works, nor comply at all with any of his services and pleasures."*

* Origen:—Recordetur unusquisque fidelium, cùm primum venit ad aquas baptismi, cùm signacula fidei prima suscepit, et ad fontem salutaris accessit, quibus ibi tunc usus sit verbis, et quid

In his work against Celsus (book iii. chapter 59), a passage is quoted from Celsus in which after mentioning what intelligent and respectable persons are invited to initiation in the sacred mysteries among the heathen, this acute and bitter adversary of Christianity proceeds thus:—

"And now let us hear what persons the Christians invite. Whoever, they say, is a sinner, whoever is unintelligent, whoever is a mere child, and, in short, whoever is a miserable and contemptible creature, the kingdom of God shall receive him." *

Origen then subjoins: "In reply to these accusations we say, It is one thing to invite those who are diseased in the soul to a healing, and it is another to invite the healthy to a knowledge and discernment of things more divine. And we, knowing the difference, first call men to be healed. We exhort sinners to come to the instruction that teaches them not to sin, and the unintelligent to come to that which produces in them understanding, and *the little children* to *rise in elevation of thought to the man*, and the miserable to come to a fortunate state, or (what is more proper to say) to a state of happiness. But when those of the exhorted that make progress show that they have been cleansed by the word, and, as much as possible, have lived a better life, THEN we invite them to be initiated among us (*i.e.*, baptized.)" †

renuntiaverit diabolo, non se usurum pompis ejus, neque operibus ejus, neque ullis omnino servitùs ejus ac voluptatibus pariturum (Hom. xiii. *In Numeros*).

* Ὑπακούσωμεν δὲ τίνας ποτὲ οὗτοι καλοῦσιν· ὅστις (φησὶν) ἁμαρτωλὸς, ὅστις ἀσύνετος, ὅστις νήπιος, καὶ ὡς ἁπλῶς εἰπεῖν, ὅστις κακοδαίμων τοῦτον ἡ βασιλέια τοῦ θεοῦ δέξεται.

† Πρὸς ταῦτα δὲ φαμεν ὅτι οὐ ταὐτόν ἐστι νοσοῦντας τὴν ψυχὴν ἐπὶ θεραπείαν καλεῖν, καὶ ὑγιαίνοντας ἐπὶ τὴν τῶν θειοτέρων γνῶσιν καὶ ἐπιστήμην. Καὶ ἡμεῖς δὲ ἀμφότερα ταῦτα γιγνώσκοντες, κατ' ἀρχὴν μὲν

In the Apostolical Constitutions, we find the following direction :—" Instruct the catechumens in the elements of religion, and baptize them." (Τοὺς κατηχουμένους στοιχείωσαντες βαπτίσατε). *Const. Apost.* lib. vi. 18.

The fifth book of the Constitutions contains these words: " Though he be but a catechumen let him depart without trouble, for his suffering for Christ will be to him a more genuine baptism, because he does really die with Christ, but the rest only in a figure."*

Chrysostom, in his forty-sixth Homily on the Acts of the Apostles, relates that " The wrath of God once fell upon (a city), and he being very young, (was) in the order of deacon. The bishop was absent at the time, and of the presbyters none took thought for the matter, but indiscriminately they caused in one night immense numbers of people to be baptized all at once, and they did indiscriminately receive baptism, all of them ignorant of everything." †

In the year 325, at the Council of Nicæa, Eusebius, the

προκαλούμενοι ἐπὶ τὸ θεραπευθῆναι τοὺς ἀνθρώπους· Προτρέπομεν τοὺς ἁμαρτωλοὺς ἥκειν ἐπὶ τοὺς διδάσκοντας λόγους μὴ ἁμαρτάνειν, καὶ τοὺς ἀσυνέτους ἐπὶ τοὺς ἐμποιοῦντας σύνεσιν, καὶ τοὺς νηπίους εἰς τὸ ἀναβαίνειν φρονήματι ἐπὶ τὸν ἄνδρα, καὶ τοὺς ἁπλῶς κακοδαίμονας ἐπὶ εὐδαιμονίαν ἢ (ὅπερ κυριώτερόν ἐστιν εἰπεῖν) ἐπὶ μακαριότητα. Ἐπὰν δ' οἱ προκόπτοντες τῶν προτραπέντων παραστήσωσι τὸ κεκαθάρθαι ὑπὸ τοῦ λόγου, καὶ, ὅση δύναμις, βέλτιον βεβιωκέναι, τὸ τηνικάδε καλοῦμεν αὐτοὺς ἐπὶ τὰς παρ' ἡμῖν τελετάς.

* Κἂν κατηχοῦμενος ᾖ, ἄλυπος ἀπίτω· τὸ γὰρ πάθος τὸ ὑπὲρ Χριστοῦ ἔσται αὐτῷ γνησιώτερον βάπτισμα· ὅτι αὐτὸς μὲν πεῖρα συναποθνήσκει τῷ κυρίῳ, οἱ δὲ λοιποὶ, τύπῳ. (*Ap. Const.* lib. v. c. 6.)

† Chrysostom :—Ἐπέπεσεν ὀργή ποτε τοῦ θεοῦ, καὶ σφόδρα νέος ὢν ἐκεῖνος, καὶ ἐν τῇ τοῦ διακόνου τάξει τυγχάνων, ἐπεὶ τότε ὁ ἐπίσκοπος ἔτυχεν ἀπὼν κατ' ἐκεῖνον τὸν καιρὸν, καὶ τῶν πρεσβυτέρων οὐδεὶς ἐφρόντιζεν, αλλ' ἁπλῶς ἐποίησαν φωτισθῆναι ἀθρόον ἐν μιᾷ νυκτὶ μυριάδας πολλάς, καὶ ἁπλῶς ἐβαπτίζοντο πάντες οὐδὲν εἰδότες. (Hom. xlvi. *In Act. Apost.*)

ecclesiastical historian, prepared a document for the signature of the 318 bishops who were there, and read it in the presence of Constantine the Great, and of the whole council. It is preserved in the Greek original, both by Socrates and by Theodoret, in their ecclesiastical histories; and in it Eusebius says: "As we have received from the bishops that were before us, *both in the previous catechetical instruction and also when we received the laver;* as we have learned from the Divine Scriptures, and as, in the presbytery itself, and also in the episcopate, we have believed and taught, so also now believing, we set forth our belief, and it is this: 'We believe,' etc. (*Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ πρώτῃ κατηχήσει, καὶ ὅτε καὶ τὸ λουτρὸν ἐλαμβάνομεν*, &c. Socrates, lib. i. c. 8; Theodoret, lib. i. c. 12). In his Evangelical Demonstration, Eusebius informs us that "there are three orders in each church: one, that of the leaders, and two, those of persons under them; the people of the church of Christ being divided into two orders, into that of believers, and into that of the persons not yet esteemed worthy of regeneration by the laver." (*Τρία καθ' ἑκάστην ἐκκλησίαν τάγματα, ἓν μὲν τὸ τῶν ἡγουμένων, δύο δὲ τὰ τῶν ὑποβεβηκότων, τοῦ τῆς ἐκκλησίας τοῦ Χριστοῦ λαοῦ εἰς δύο τάγματα διηρημένου, εἵς τε τὸ τῶν πιστῶν, καὶ τῶν μηδέπω τῆς διὰ λουτροῦ παλιγγενεσίας ἠξιωμένων.* *Demonstrat. Evangel.* lib. vii.)

In the year 315, a Council was held at Neo-Cæsarea, in Asia Minor. Among the canons adopted by this assembly is the following: "Concerning a woman who is pregnant (we decide) that she ought to be baptized whenever she pleases; for, in this matter, the mother communicates nothing to the child, since the deliberate purpose in the profession of faith is declared each one's own." (*Περὶ κυοφορούσης, ὅτι δεῖ φωτίζεσθαι ὁπότε βούλεται· οὐδὲν γὰρ ἐν τούτῳ κοινωνεῖ ἡ τίκτουσα τῷ τικτομένῳ, διὰ*

τὸ ἑκάστου ἰδίαν τὴν προαίρεσιν τὴν ἐπὶ τῇ ὁμολογίᾳ δείκνυσθαι.) In his note on Matthew xix. 14, Grotius mentions this canon, and adds: "For, however diversely interpreters may explain, it is manifest that the question was therefore moved concerning the baptism of the pregnant, because the child might appear to be baptized at the same time with the mother, while the custom was not to baptize any, unless upon one's own choice and profession." (Utcunque enim aliovorsum trahant interpretes, adparet, ideo de baptismo prægnantium motam questionem, quod videretur cum matre simul proles baptizari, quæ tamen baptizari non soleret, nisi super propria voluntate ac professione. *In Novum. Test. Annotat.* vol. i. p. 385. Edit. 1755.) In his Compendium of Canons, a Greek commentator, Balsamo, says in reference to the decision of the Council: "The child cannot be baptized, because it is not yet born, and has not the deliberate purpose of the profession connected with the divinely-appointed baptism." (*Οὐ δύναται φωτισθῆναι διὰ τὸ μηκέτι εἰς φῶς ἐλθεῖν, μηδὲ προαίρεσιν ἔχειν τῆς ὁμολογίας τοῦ θείου βαπτίσματος.*) Another writer, Zonaras, with equal clearness, expresses himself thus: "The embryo needs baptism when it shall be able to have the deliberate purpose." (*Τὸ ἔμβρυον χρήζει βαπτίσματος ὅτε προαιρεῖσθαι δυνήσεται.*) (From *Infant Baptism*, by Rev. Dr. Chase.)

Athanasius, in his exposition of Matthew's Gospel, says: "For this cause our Saviour has not simply commanded to baptize, but first He said 'teach,' and then 'baptize in the name of the Father, the Son, and the Holy Ghost,' so that faith might come from learning, and the perfecting of baptism added to faith." (*Διὰ τοῦτο γοῦν καὶ ὁ Σωτὴρ οὐχ ἁπλῶς ἐνετείλατο βαπτίζειν, ἀλλὰ πρῶτόν φησι, Μαθητεύσητε εἶθ' οὕτω βαπτίζετε εἰς ὄνομα Πατρὸς, καὶ υἱοῦ, καὶ ἁγίου πνεύματος ἵν' ἐκ τῆς μαθήσεως, ἡ πίστις ὀρθὴ γένηται, καὶ*

μετὰ πίστεως ἡ τοῦ βαπτίσματος τελείωσις προστεθῆ. *Oratio* ii. *contra Arianos.*)

The Council of Laodicea, held in A.D. 360, decreed that "those who are to be baptized must learn the faith, and on the fifth week rehearse it to the bishop or to the presbyter." (*Ὅτι δεῖ τοὺς φωτιζομένους τὴν πίστιν ἐκμανθάνειν, καὶ τῇ πέμπτῃ τοῦ ἑβδομάδος ἀπαγγέλλειν τῷ ἐπισκόπῳ, ἢ τοῖς πρεσβυτέροις. Canon* xlvi.)

Gregory of Nazianzen, though born after his father became a bishop, and most carefully educated, it is well known, was not baptized till he was nearly thirty years old. He was, in many respects, a great and a good man. His piety was ardent and sincere, and his benevolence led him to devote the whole of his income to the relief of the poor and afflicted. This celebrated Father advised delay in administering baptism to children till "they were three years old, or a little less or more, for then," he adds, "they are able to hear and answer the mystical words, and though they do not perfectly understand, they may receive impressions. . . ." (*Περὶ δὲ τῶν ἄλλων δίδωμαι γνώμην τὴν τριετίαν ἀναμείναντας, ἢ μικρὸν ἐντὸς τούτου, ἢ ὑπὲρ τοῦτο, ἡνίκα καὶ ἀκοῦσαί τα μυστικὸν, καὶ ἀποκρίνεσθαι δυνατόν· εἰ καὶ μὴ συνιέντα τελέως, ἀλλ'οὖν τυπούμενα, οὕτως ἁγιάζειν καὶ ψυχὰς καὶ σώματα τῷ μεγάλῳ μυστηρίῳ τῆς τελειώσεως.* (*Orat.* xl. *De Bapt.*)

Basil the Great was not baptized until he was twenty years old, though his parents and grandparents were persons of distinguished piety. Addressing catechumens, some of whom at least were children of Christians, he says: "Do you demur, and loiter, and put it off, when you have been from a child catechized in the Word? Are you not acquainted with the truth? Having been always learning it, are you not yet come to the knowledge of it? A seeker all your life long, a considerer

till you are old? When will you become one of us? Last year you were for staying till this year, and now you have a mind to stay till next. Take heed that, by promising yourself a longer life, you do not quite miss of your hope. You don't know what change to-morrow may bring." (*Oratio. Exhort. ad Baptism.*)

Ephrem, Deacon of Edessa, and a learned writer of the Syriac Church (died A.D. 379) was born of parents who "were ennobled by the blood of martyrs in their family, and had themselves both confessed Christ before the persecutors, under Diocletian or his successors." They consecrated Ephrem to God from his cradle, like another Samuel, but he was eighteen years old when he was baptized. (*Lives of the Saints*, Art. "St. Ephrem.")

The Emperor Theodosius was baptized in the thirty-fourth or thirty-fifth year of his age, though he had been trained up from his childhood in the Christian faith.

Nectarius, the immediate successor of Gregory Nazianzen, was baptized only after he had been elected to succeed him as bishop of Constantinople.

Chrysostom, the golden-mouthed preacher, also bishop of Constantinople, and born of Christian parents, received baptism at the age of twenty-eight, and after having been catechized during three years by Melitus, Bishop of Antioch.

Ambrosius, Bishop of Milan, was a citizen of Rome and born in France in A.D. 340. At the time of his birth, his father was prætorian prefect of Gallia Narbonensis, but upon his death the widow repaired to Rome with her family. Ambrosius received a religious education, and was reared in the habits of virtuous conduct by his mother, who was an accomplished woman, and eminent for piety, but he was not baptized till he had reached the age of thirty-four.

For such persons who were not yet deemed suitable for baptism, according to the so-called Apostolic Constitutions, special prayer in their presence was offered, "that God would teach them His commands and His ordinances, implant in them His saving and holy fear, open the ears of their hearts, strengthen them in piety, and *unite them to and number them with His flock* O God, who through Thy Christ didst appoint the disciples to be teachers, that men might learn piety; do Thou Thyself even now look down upon Thy servants who are catechized in the gospel of Thy Christ, and give them *a new heart, and renew a right spirit in their inward parts*, that they may both know and do Thy will with full purpose of heart, and with a willing soul. Account them worthy of the holy initiation (baptism), and unite them to Thy holy Church, and make them partakers of the holy mysteries, through Christ our hope, who for them suffered death; through whom glory and worship be given to Thee in the Holy Spirit, for ever. Amen." (Book viii. c. 6.)

"Augustine, in the book of his Confessions," says Walafrid Strabo, "relates, concerning himself, that he continued a catechumen almost to the age of twenty-five years, with the intention that, through this delay, he, instructed distinctly on each subject, might be led to choose freely for himself, and the ardent passions of the slippery age cooling off, he might be better able to preserve what was to be obtained in baptism" (*De Rer. Eccles.*). And yet, we know that Augustine's mother, Monica, was a woman of great piety, and instructed him carefully in the principles of the Christian religion. In his early youth he was in the rank of the catechumens, and, falling dangerously ill, earnestly desired to be baptized; but the violence of the distemper ceasing, his baptism was delayed until, after

a course of idleness and dissipation, he became a penitent believer.

Jerome, who was baptized at the age of thirty-one, says, in his Commentary on Matthew xxviii. 16-20:— "Primum docent omnes gentes, deinde doctas intingunt aqua: Non enim potest fieri, ut corpus baptismi recipiat sacramentum, nisi ante anima fidei susceperit veritatem Ordo præcipuus: jussit apostolis ut primum docerent universas gentes; deinde fidei intingerent sacramento, et post fidem ac baptisma, quæ essent observanda præciperent." "First they teach all nations, then baptize the taught with water, for it cannot be that the body should receive the sacrament of baptism, unless the soul shall have first received the truth of the faith The order is important: He commands the apostles first to teach the whole of the nations, then to baptize them with the sacrament of faith; and after faith and baptism, to teach them the things which are to be observed."

Important words, which, if obeyed, would have prevented the baptism of men by tribes and nations, and the making of Christians by sacramental acts!

From a very early period, undue importance was attached to baptism because of its supposed relation to the forgiveness of sins and to regeneration. Some of the Fathers, especially Chrysostom, Clement of Alexandria, Cyprian, and Augustine, in treating of this subject, often indulge in exaggerated language, in fanciful and absurd allegories, and in symbolical interpretations.* They held that baptism was necessary to salvation; that forgiveness accompanied it; that infants were purged by it from the pollution of original sin; and that all persons dying without baptism were lost.

* Hagenbach's *History of Doctrines*.

Thus Chrysostom says: "When we had committed many and grievous sins, and had not ceased from youth to extreme old age to defile our souls with ten thousand evil deeds, for none of these sins did He demand from us a reckoning, but granted us remission of them by the washing of repentance, and fully gave us righteousness and sanctification." (*Hom.* xxviii. *on John.*)*

And again: "We risk no common danger; for if it should come to pass, and may it never happen, that through the sudden arrival of death we depart hence uninitiated (unbaptized), though we have ten thousand virtues, our portion will be no other than hell, and the venomous worm and fire unquenchable, and bonds indissoluble." (*Hom.* xx. *on John.*)

Clement of Alexandria: "This work (Baptism) is called Grace, Illumination, Perfection, Washing, by which name it is called because it cleanses us from our sins; it is called Grace because it remits the punishment due to our sins; Illumination, because that holy Light gives a clear insight into salvation, *i.e.*, sharpens our visions with respect to the Divine; Perfection, because with it we need nothing more." (*Pædagogus*, lib. i. cap. 6.)

"These bonds of sin are immediately broken by the faith of man and the grace of God. Sins are remitted to us by this admirable remedy of baptism, and we immediately cease to be sinners. From being blind, as we were before, we became clear sighted, for what is taught to the catechumens is purely instruction to

* Ὅτι πράξαντας πολλὰ καὶ χαλεπὰ ἁμαρτήματα, καὶ οὐ διαλιπόντας ἀπὸ νεότητος εἰς ἔσχατον γῆρας μυρίοις τὴν ψυχὴν καταῤῥυπαίνειν ἑαυτῶν κακοῖς, οὐδενὸς τούτων ἀπαίτησεν εὐθύνας ἡμᾶς τῶν ἁμαρτημάτων, ἀλλ' ἔδωκεν αὐτῶν ἄφεσιν διὰ λουτροῦ παλιγγενεσίας καὶ δικαιοσύνην καὶ ἁγιασμὸν ἐχαρίσατο. (*Hom.* xxviii. *In Joan.*)

guide them to that faith, which is thus internally conveyed by the Holy Ghost." * (*Idem.*)

Lactantius: "By one washing all wickedness is taken away." (*On Divine Institutes*, bk. iii. ch. 26.) "Uno lavacro malitia omnis absolvitur." (*De Div. Inst.* lib. iii. c. 26.)

Tertullian: "In truth there is nothing which so hardeneth the minds of men, as the simplicity of the divine works which is visible in the act, and the greatness which is promised in the result; so that, in this case also, because a man bows down into the water and is washed therein with few words, with so much simplicity, without pomp, without any novel preparation, and finally without expense, riseth again, not much, or not a whit cleaner, therefore his gaining eternity is thought incredible." (*On Baptism*, 2.)†

Cyprian: "All sins are put off in baptism." He cites as proof, 1 Cor. vi. 9-10. "But ye are washed, but ye are sanctified in the name of our Lord Jesus Christ, and by the Spirit of our God."‡

* Καλεῖται δὲ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα, καὶ φώτισμα, καὶ τέλειον, καὶ λουτρόν· λουτρόν μὲν, δι' οὗ τὰς ἁμαρτίας ἀπορρύπτόμεθα· χάρισμα δὲ, ᾧ τὰ ἐπὶ τοῖς ἁμαρτήμασιν ἐπιτίμια ἀνεῖται· φώτισμα δὲ, δι' οὗ τὸ ἅγιον ἐκεῖνο φῶς τὸ σωτήριον ἐποπτεύεται, τουτέστιν δι' οὗ τὸ θεῖον ὀξυνποῦμεν· τέλειον δὲ, τὸ απροσδεὲς φαμέν. (*Pædagogus*, lib. i. cap. 6.)

Τὰ δὲ δεσμὰ ταῦτα, ᾗ τάχος, ἀνίεται· πίστει μὲν ἀνθρωπίνῃ, θειῇ δὲ τῇ χάριτι· ἀφιεμένων τῶν πλημμελημάτων ἐνὶ Παωνίῳ φαρμάκῳ, λογικῷ βαπτίσματι, Πάντα μὲν οὖν ἀπολουόμεθα τὰ ἁμαρτήματα, οὐκέτι δὲ ἐσμὲν παρὰ πόδας κακοί. (*Idem.*)

† Nihil adeo est quod tam obduret mentes hominum, quam simplicitas divinorum operum quæ in actu videtur, et magnificentia quæ in effectu repromittitur: ut hic quoque quoniam tanta simplicitate, sine pompa, sine apparatu novo aliquo, denique sine sumptu homo in aqua demissus, et inter pauca verba tinctus, non multo vel nihilo mundior resurgit, eo incredibilis existimetur consecutio æternitatis. (*De Baptismo*, 2.)

‡ Omnia delicta in baptismo deponi. In Epistola Pauli ad Corinthios prima: Neque fornicarii, neque idolis servientes, neque adulteri, neque, &c.

Et hæc quidem fuistis, sed abluti estis, sed sanctificati estis, in nomine Domini Jesu nostri Christi et in Spiritu Dei nostri. (1 Cor. vi. 11; *Testimoniorum*, lib. iii. 65.)

"I used to think that second birth, which Divine mercy promised for my salvation, a hard saying according to the life I then led; as if a man could be so quickened to a new life in the washing of the healing water, as to put off his natural self, and keep his former tabernacle, yet be changed in body and soul! How is it possible, said I, for so great a conversion to be accomplished, so that both the obstinate defilement of our natural substance, and old and ingrained habits, should suddenly and rapidly be put off?" (*Epistle to Donatus*, 3).*

"But after that life-giving water succoured me, washing away the stain of former years, and pouring into my cleansed and hallowed breast the light which comes from above; after that I drank in the Heavenly Spirit, and was created into a new man by a second birth, then marvellously what before was doubtful became plain to me; what was hidden was revealed; what was dark began to shine; what was before difficult seemed easy; what had seemed impossible could be achieved; what was in me of the guilty flesh now confessed that it was earthy; what the Holy Spirit quickened in me began to grow unto God." (*Epistle to Donatus*, 4).†

* Difficile prorsus ac durum pro illis tunc moribus opinabar, quod in salutem mihi divina indulgentia pollicebatur, ut quis renasci denuò posset, utque in novam vitam lavacro aquæ salutaris animatus, quod prius fuerat, exponeret, et corpora licet manente compage, hominem animo ac mente mutaret. Qui possibilis, aiebam, est tanta conversio, ut repentè ac perniciter exuatur, quod vel genuinum situ materiæ naturalis obduruit, vel usurpatum diu senio vetustatis inolevit? (*Epist. ad Donatum*, 3.)

† "Sed postquam undæ genitalis auxilio superioris ævi labe detersa, in expiatum pectus ac purum desuper lumen infudit; postquam, cælitus spiritu hausto, in novum me hominem nativitas secunda reparavit; mirum in modum protinus confirmare se dubia, patere clausa, lucere tenebrosa, facultatem dare quod

All, indeed, who proceed to the divine laver by the sanctification of baptism, do there put off the old man by the grace of the saving laver, and, being renewed by the Holy Spirit, are cleansed from the filth of the old contagion by a second nativity. (*On the Dress of Virgins*, xxxiii.)*

Augustine:—"They who are baptized and forthwith depart out of this life, come up (from the font) without any debt; without any debt they leave the world." (56*th Serm. on Matt.* vi., *Lord's Prayer.*)†

"See, you are on the point of being baptized; then all your sins will be blotted out, none whatever will remain. Whatever evil you have ever done, in deed, or word, or desire, or thought, all will be blotted out." (*Serm.* lviii. 8.)‡

"By the grace of baptism and the bath of regeneration, both the guilt itself wherewith thou wast born has been done away, and all thy past acts of consent to evil lust, in whatsoever deed, whether of impurity, or violence in whatsoever evil thought, in whatsoever evil word, all have been effaced in that font, wherein thou didst

prius difficile videbatur, geri posse quod impossibile putabatur, ut esset agnoscere terrenum fuisse quod prius carnaliter natum delictis obnoxium viveret, Dei esse cœpisse quod jam Spiritus Sanctus animaret." (*Epist. ad Donat*, 4.)

* Omnes quidem qui ad divinum lavacrum baptismi sanctificatione perveniunt, hominem illic veterem gratia lavacri salutaris exponunt, et innovati Spiritu Sancto a sordibus contagionis antiquæ iterata nativitate purgantur. (*De Habitu Virginum*, xxxiii.)

† "Qui baptizantur et exeunt, sine debito ascendunt, sine debito pergunt." (*Serm.* lvi. *in Matt.* vi., *De Orat. Dom.*)

‡ "Ecce baptizabimini, omnia ibi vestra peccata delebuntur: nullum omnino ibi remanebit. Si quid mali aliquando gessistis, fecistis, dixistis, concupistis, cogitastis, totum delebitur. (*Serm.* lvii. 8.)

enter a slave, whence thou camest out free." (152nd *Sermon.*) *

"Mark — Lo even now in the name of Christ by His blood, whom they have now confessed, who are called infants (the newly-baptized neophytes), have all their sins been forgiven. They came in old, they went out new. How, came in old, went out new? Old men they came in, infants they went out. For the old life is old age with all its dotage, but the new life is the infancy of regeneration." (*Treatise 1st on John's Epistle.*) †

"Man in holy baptism is washed every whit, not excepting the feet, but the whole man altogether." (*Tract* lvi. 4.)‡

"You see, then, the whole unhappiness of the Jews was, not that they had sin, but that they died in their sins. This it is that every Christian ought to fly from; because of this, men run to baptism; because of this, they who are in danger by sickness, or any other cause, desire us to come to their succour; because of this, even the sucking babe is by its mother with pious hands borne to the church, that it may not depart without baptism, and die in the sin wherein it was born. Most unhappy the condition, wretched the lot, of those to whom it

* "Per gratiam baptismatis et lavacri regenerationis solutus est et ipse reatus, cum quo eras natus, et quidquid antea consensisti malæ concupiscentiæ, sive quolibet flagitio, sive quolibet facinore, sive qualibet mala cogitatione, sive qualibet mala locutione, omnia deleta sunt in illo fonte, quo servus intrasti, unde liber existi." (*Serm.* clii.)

† "Attendite: Ecce jam in nomine Christi per sanguinem ejus, quem nunc confessi sunt isti qui appellantur infantes, mundata sunt omnia peccata ipsorum. Veteres intraverunt, novi exierunt. Quid est, Veteres intraverunt, novi exierunt? Senes intraverunt, infantes exierunt. Senectus enim veternosa, vetusta vita; infantia autem regenerationis, nova vita." (*Tract* i. *in Epist. Joan.*)

‡ "Homo in sancto baptismo totus abluitur, non præter pedes, sed totus omnino." (*Tract* lvi. 4.)

was said by the mouth of truth, *In your sins ye shall die.*" (*Tract* xxxviii. 6.)*

"Every man that is not absolved by the water of regeneration, is tied and bound by the guilt of the original bond. But that which the water of baptism avails for us, this either faith alone did of old in behalf of infants, or for those of riper years, the virtue of sacrifice, or for all that came of the stock of Abraham, the very mystery of circumcision. For that every living being is conceived in the guilt of our first parent the Prophet witnesses, saying: *And in sin hath my mother conceived me* (Psa. li. 5). And that he who is not washed in the water of salvation, does not lose the punishment of original sin, Truth plainly declares in these words: *Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God,*" John iii. 5. (*Morals on Job*, book iv.)†

"Since we derive original sin from our parents, and are loosed from it only by the grace of baptism, we

* "Tota ergo infelicitas Judæorum ipsa erat, non peccatum habere, sed in peccatis mori. Hoc est quod debet fugere omnis Christianus; propter hoc ad baptismum curritur; propter hoc qui ægritudine vel aliunde periclitantur, sibi desiderant subveniri; propter hoc etiam sugens parvulus a matre piis manibus ad ecclesiam fertur, ne sine baptismo exeat, et in peccato quo natus est moriatur. Infelicissima conditio, misera sors istorum, qui de ore veridico audierunt, "In peccatis vestris moriemini." (*Tract* xxxviii. 6.)

† Quisquis regenerationis unda non solvitur, reatu primi vinculi ligatus tenetur. Quod vero apud nos valet aqua baptismatis, hoc egit apud veteres vel pro parvulis sola fides, vel pro majoribus virtus sacrificii, vel pro his qui ex Abrahæ stirpe prodierant, mysterium circumcisionis. Nam quia unusquisque cum primi parentis culpa concipitur, Propheta testatur, dicens: "*Ecce enim in iniquitatibus conceptus sum.* (Psal. li. 7.) Et quia is qui salutis unda non diluit, originalis culpæ supplicia non amittit, apertè per semetipsam Veritas perhibet, dicens: "*Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non habebit vitam æternam.*" (*Joan.* iii. 5; *Moralium in Job*, lib. iv.)

bear with us the sins of our very parents, seeing that surely we are still one with them. And so 'He visiteth the iniquity of the fathers upon the children,' when, on account of the guilt of the parent, the soul of the offspring is polluted by original sin. And again He does not 'visit the sins of the fathers upon the children,' in that we are freed from original sin by baptism, we no longer own the sins of our fathers, but those which we have ourselves been guilty of." (*Morals*, book iv.) *

Isidore,† in his work *De Offic. Ecclesiast.* (c. 24), says that "in baptism the stains of sin are washed away through the bath of regeneration (*abluuntur per regenerationis lavacrum*);" and adds, "Therefore, when we are baptized in Christ, we are born again of water (*per aquam renascimur*), that being purified we might live."

These extracts might be increased a hundredfold. This opinion of the absolute necessity of baptism arose from a wrong understanding of our Lord's words, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven." The Christian Fathers seem to have unwittingly revived the notion of *opus*

* Peccatum quippe originale a parentibus trahimus, et nisi per gratiam baptismatis solvemur, etiam parentum peccata portamus: quia unum adhuc videlicet cum illis sumus. Reddit ergo peccata parentum in filios, dum pro culpa parentis, ex originali peccato anima polluitur prolis, et rursum non reddit parentum peccata in filios, quia cum ab originali culpa per baptismum liberamur, jam non parentum culpas, sed quas ipsi committimus, habemus. (*Morali.* lib. xv.)

† Isidore, Bishop of Seville, flourished at the beginning of the seventh century. He is among the earliest representatives of the church in Spain, and was one of the most distinguished ecclesiastical writers of his time. His works, bearing on theological, ascetical, liturgical, historical, and philosophical subjects, are very numerous. The Mosarabic Liturgy, which became the text-book of Spanish worship, was principally from his hand.

operatum which was so rife among the Romans in a state of paganism, as would appear from the verses of Ovid:

> Ah nimium faciles, qui tristia crimina cædis
> Tolli fluminea posse putatis aqua. (*Fast.* 2, 45.)
>
> (Ah, easy fools, to think that a whole flood
> Of water e'er can purge the stain of blood!)

That the water used in baptism was believed to possess the magic power of cleansing away every sin and purifying the soul, is evident from the following statements found in the writings of the Fathers. Tertullian says: "The waters are made the sacrament of sanctification by invocation of God. The Spirit immediately descends from heaven; and, resting upon them, sanctifies them by Himself; and they, being so sanctified, imbibe the power of sanctifying." (Aquæ sacramentum sanctificationis consequuntur, invocato Deo. Supervenit enim statim Spiritus de cœlis, et aquis superest, sanctificans eas de semetipso, et ita sanctificatæ, vim sanctificandi combibunt. *De Bapt.* c. iv.)

Cyprian asserts that the water must first be cleansed and sanctified by the priest, that he may, by his baptism, wash away the sins of the man who is baptized; for the Lord says by the Prophet Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be cleansed from all your filthiness, and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you." (*Epistle* lxx. 1.) *

The whole Council of Carthage, in the time of Cyprian, says: "The water, sanctified by the prayer of the priest,

* Cyprian: Oportet ergo mundari et sanctificari aquam prius a sacerdote, ut possit baptismo suo peccata hominis qui baptizatur abluere; quia per Ezechielem prophetam Dominus dicit: "Et aspergam super vos aquam mundam, et mundabimini ab omnibus immunditiis vestris, et ab omnibus simulacris vestris emundabo vos, et dabo vobis cor novum, et spiritum novum dabo in vobis." (*Epist.* lxx. 1.)

washes away all sins." (Aqua, sacerdotis prece sanctificata, abluit delicta. *Ap. Cyprian*, p. 233.)

Cyril of Alexandria tells us "that the water is transmuted or changed in its nature, by the Holy Ghost, to a sort of divine and ineffable power." (*Διὰ τῆς τοῦ Πνεύματος ἐνεργείας τὸ αἰσθητὸν ὕδωρ πρὸς θείαν τινὰ καὶ ἄῤῥητον ἀναστοιχειοῦται δύναμιν. In Joan.* iii. 5).

Gregory Nyssen says: "Do not contemn the divine laver, nor despise it as a common thing, because of the use of water: for great and wonderful things are wrought by it." (*Μὴ καταφρονήσῃς τοῦ θείου λουτροῦ, μηδὲ ὡς κοινὸν ἀυτὸ ἐξευτελίσῃς, διὰ τὴν χρῆσιν τοῦ ὕδατος· τὸ γὰρ ἐνεργοῦν μέγα, καὶ ἀπ' ἐκείνου θαυμαστὰ γίνεταί τὰ τελούμενα. De Bapt. Christi.*)

Pope Leo goes one step further, and tells us, "that baptism makes a change not only in the water, but in the man that receives it; for thereby Christ receives him, and he receives Christ; and he is not the same, after baptism, that he was before; but the body of him that is regenerated is made the flesh of Him that was crucified." (Susceptus a Christo, Christumque suscipiens, non idem post lavacram, qui ante baptismum fuit, sed corpus regenerati fit caro crucifixi. *Serm.* xiv. *de Passiona.*)

Optatus affirms that Christ comes down by the invocation, and joins Himself to the waters of baptism. "This is the Fish (meaning Christ), which is brought down upon the waters of the font in baptism, by invocation and prayer. (Hic est Piscis, qui in baptismata per invocationem fontalibus undis inseritur. *Cont. Parmen.* lib. iii.)

In the Apostolical Constitutions, we find a form of prayer for the consecration of the water. It goes under the title of "thanksgiving over the mystical water." The priest blesses and praises the Lord God Almighty, the Father of the only-begotten God, giving Him thanks,

for that He sent His Son to be incarnate for us, that He might save us; that He took upon Him, in His incarnation, to be obedient in all things; to preach the kingdom of heaven, the remission of sins, and the resurrection of the dead. After this, he adores the only-begotten God; and for Him gives thanks to the Father, that He took upon Him to die for all men upon the cross, leaving the baptism of regeneration as a type or symbol of it. He further praises God the Lord of all, that, in the name of Christ and by the Holy Spirit not rejecting mankind, He showed Himself at divers times, in divers providences, towards them; giving Adam a habitation in a delicious paradise; then laying upon him a command, in His providence, upon the transgression of which He expelled him in His justice; but in His goodness, did not wholly cast him off, but disciplined his posterity in divers manners; for when, in the end of the world, He sent His Son to be made man for the sake of man, and to take upon Him all the affections of men, sin only excepted. After this thanksgiving, the priest is to call upon God, and say: "Look down from heaven, and sanctify this water; give it grace and power, that he that is baptized therein, according to the command of Christ, may be crucified with Him, and die with Him, and be buried with Him, and rise again with Him, to that adoption which comes by Him; that, dying unto sin, he may live unto righteousness." (*Ὅτι κάτιδε ἐξ οὐρανοῦ, καὶ ἁγίασον τὸ ὕδωρ τοῦτο· δὸς δὲ χάριν καὶ δύναμιν, ὥστε τὸν βαπτιζόμενον, κατ'ἐντολὴν τοῦ Χριστοῦ σου, αὐτῷ συσταυρωθῆναι, καὶ συναποθανεῖν, καὶ συνταφῆναι, καὶ συναναστῆναι εἰς υἱοθεσίαν, τὴν ἐν αὐτῷ, τῷ νεκρωθῆναι μὲν τῇ ἁμαρτίᾳ, ζῆσαι δὲ τῇ δικαιοσύνῃ.* Lib. vii. c. xliii.)

This prayer was subsequently developed into the following liturgy called the "Benedictio Fontis," which

may be found in a manuscript of the ninth century at the library of the Minerva in Rome. The Blessing of the Font is represented in the annexed woodcut (Fig. 15), in which the bishop, surrounded by his clergy, pronounces a special blessing upon the baptismal waters, previous to administering the rite. This liturgy forms part of the Roman Missal, restored agreeably to the decree of the Council of Trent, edited by order of Pius V., and revised and ratified by the authority of Clement VIII. and Urban VIII.

The Blessing of the Font (Benedictio Fontis).

"The reading of the Prophecies being concluded, the priest, going to bless the font, puts on a violet-coloured

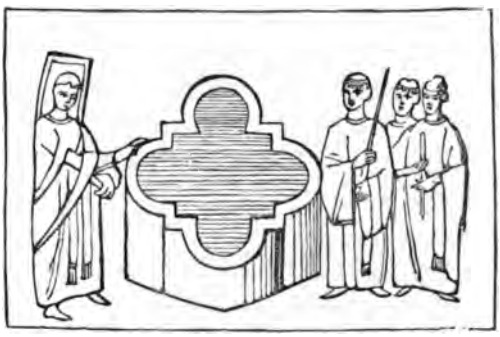


Fig. 15. BLESSING OF THE FONT. From a MS. in Library of La Minerva, Rome.

pluvial, and, preceded by the cross, with candelabra, and the hallowed taper lighted, descends to the font with the clergy, &c., chanting :—

PRAYER.

Omnipotens sempiterne Deus, adesto magnæ pietatis tuæ mysteriis; adesto sacramentis; et ad recreandos novos populos, quos tibi fons baptismatis parturit, spiritum adoptionis emitte; ut

Almighty and everlasting God, be present at the mysteries of Thy goodness; be present at Thy sacraments, and send forth the spirit of adoption to regenerate the new members whom

quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectu. Per Christum Dominum nostrum. Amen.

the fountain of baptism brings forth to Thee; that what the ministry of our humility is about to perform may be filled with the efficacy of Thy might. Through Christ our Lord. Amen.

Then elevating his voice, and joining his hands, he proceeds as follows:—

Deus, qui invisibili potentia tua, sacramentorum tuorum mirabiliter, operaris effectum, et licet nos tantis mysteriis exequandis simus indigni; tu tamen gratiæ tuæ dona non deseris, etiam ad nostras preces aures tuæ pietatis inclina. Deus, cujus Spiritus super aquas interipsa mundi primordia ferebatur; ut jam tunc virtutem sanctificationis aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti; unius ejusdemque elementi mysterio et finis esset vitiis, et origo virtutum.

O God, who, by the invisible power, marvellously workest the effect of Thy sacraments, although we be unworthy to take part in so great mysteries, Thou wilt not forsake the gifts of Thy grace, but wilt incline Thine ears to our prayers. O God, whose Spirit moved on the waters at the beginning of the world, so that the nature of the waters might conceive the virtue of sanctification. O God, who, washing away the crimes of the wicked world by water, didst signify a kind of regeneration in the affusion of the deluge, that by the mystery of one and the same element an end might be put to sin and a beginning to virtue.

Respice, Domine, in faciem ecclesiæ tuæ, et multiplica in regenerationes tuas; qui gratiæ tuæ effluentis impetu lætificas civitatem tuam; fontemque baptismatis aperis toto orbe terrarum gentibus innovandis; ut tuæ Majestatis imperio sumat Unigeniti tui gratiam de Spiritu Sancto.

Look, O Lord, upon the face of Thy Church, and multiply therein Thy regenerations, who makest joyful Thy city with the quick flowings of abundant grace; and dost open the fountain of baptism for the renewing of the nations of the whole world; that at the command of Thy Majesty, it may receive from the Holy Ghost the grace of Thy Only-Begotten.

Hic sacerdos manu extensa dividit aquam in modum crucis, et eam statim linteo extergit, dicens:—

Here the priest, stretching out his hand, divides the water in the shape of the cross, and having wiped his hand in a towel, proceeds:—

Qui hanc aquam regenerandis hominibus præparatam

May He (Holy Ghost) render prolific this water prepared for

arcana sui luminis admixtione fœcundet; ut sanctificatione concepta, ab immaculato divini Fontis utero in novam renata creaturam progenies cœlestis emergat. . . . Procul ergo hinc, jubente te, Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio; non insidiando circumvolet; non latendo subripiat: non inficiendo corrumpat. Sit hæc—(aquam manu tangit)—sancta et innocens creatura, libera ab omni impugnatoris incursu, et totius nequitiæ purgata discessu. Sit Fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis indulgentiam consequantur. Unde — (facit tres cruces supra fontem, dicens:)— Benedico te, creatura aquæ, per Deum + vivum, per Deum + verum, per Deum + sanctum: per Deum, qui te in principio verbo separavit ab arida, cujus Spiritus super te ferebatur. (Hic manu aquam dividit, et effundit eam versus quatuor mundi partes, dicens):—Qui te de paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita, fecit esse potabilem; et sitienti populo de petra produxit. Benedico te et per Jesum Christum, Filium ejus unicum Dominum nostrum. Qui te in Chana Galilæ signo admirabili sua potentia convertit in vinum. Qui pedibus super te ambulavit, et à Johanne in Jordane in te baptizatus est. Qui te unam cum sanguine de latere

the regeneration of men by the secret inward admixture therewith of His Deity; that a sanctifying energy being conceived in it, there do emerge from the immaculate womb of the divine Font a heavenly progeny, born again into a new creature. . . . Therefore, far hence away, at Thy bidding, O Lord, let every unclean spirit depart: far hence all subtlety and malice of devilish deceit keep aloof. No mixture of adverse power here have place: nor hover round ensnaring, nor creep in secretly lurking, nor mar by infecting. Be this—(he touches the water with his hand)—creature holy and innocent, free from all incursion of the assaulter, and purified by the departure of all wickedness. Be it a quickening Font, a regenerating water, a purifying flood; that all who shall be washed in this saving laver may attain, by the Holy Ghost operating on them, the blessing of perfect purgation. Wherefore — (here he makes three crosses over the font)—I bless thee, thou creature of water, by the living + God; by the true + God; by the holy + God; by the God, who in the beginning by the Word did separate thee from the dry land, whose Spirit moved over thee. (He divides the water, and pours it forth towards the four quarters of heaven, saying):—Who made thee to flow from the font of Paradise, and in four rivers to water the whole earth: who imparted sweetness to thy bitterness in the desert, made thee drinkable, and drew thee from the rock to satisfy the people, I bless thee; and by Jesus Christ,

suo produxit, et discipulis suis jussit; ut credentes baptizarentur in te, dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.

His only Son, our Lord; who in Cana of Galilee, by a wonderful sign of His power, turned thee into wine; who walked with His feet upon thee, and was baptized by John in thee in the Jordan; who produced thee, mingled with blood from His side, and commanded His disciples that they should baptize in thee those that believed, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Hæc nobis præcepta servantibus, tu Deus omnipotens clemens adesto; tu benignus aspira. Tu has simplices aquas tuo ore benedicito; ut præter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces. (Hic sacerdos paululum demittet cereum in aqua; et dicit):—Descendat in hanc plenitudinem fontis virtus Spiritus Sancti. (Deinde extractum cereum de aqua, iterum profundius mergit, aliquanto altius repetens: Descendat in hanc. Postea cereum rursus de aqua extractum tertio immergens usque ad fundum, altiori adhuc voce repetit, Descendat, ut supra. Et deinde sufflans ter in aquam secundum hanc figuram Ψ, prosequitur):—

These commands being observed by us, be graciously present, Almighty God. (Breathing thrice into the water in the form of a cross, he adds): O Lord, breathe Thou graciously herein. Bless these simple waters with Thy mouth, that, in addition to the natural cleansing power which they can apply to the washing of the bodies, they may be efficacious also to the purifying of the minds. (Here the priest lets down the waxen taper a little into the water, saying): May the power of the Holy Ghost descend into the fulness of the font. (Then, extracting the taper from the water, he again plunges it deeper, saying, in a higher tone: The might of the Holy Ghost, &c., as before. He does the same a third time, plunging it to the bottom, and saying the same words in a still higher tone. Then blowing thrice into the water, according to this figure, Ψ, he says):—

Totam hujus aquæ substantiam regenerandi fœcundet effectu. (Hic tollitur cereus de aqua, prosequitur):—

And impregnate the entire substance of this water with the power of regeneration. (Here the taper is taken out of the water, and he proceeds, saying):—

Hìc omnium peccatorum maculæ deleantur: hìc natura ad imaginem tuam condita, et ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur: ut omnis homo hoc sacramentum regenerationis ingressus, in veræ innocentiæ novam infantiam renascatur. Per Dominum nostrum Jesum Christum, Filium tuum, qui venturus est in Spiritu Sancto judicare vivos et mortuos et sæculum per ignem. Amen.

(Deinde per assistentes sacerdotes spargitur de ipsa aqua benedicta super populum. Et interim unus ex ministris ecclesiæ accipit in vase aliquo de eadem aqua ad aspergendum in domibus et aliis locis. His peractis, sacerdos qui benedicit fontem, infundit de oleo catechumenorum in aquam in modum crucis, intelligibili voce dicens):

Sanctificitur et fœcundatur fons iste oleo salutis renascentibus ex eo in vitam æternam. Amen.

(Deinde infundit de chrismate modo quo supra, dicens):—

Infusio chrismatis Domini nostri Jesu Christi, et Spiritus Sancti Paraclete, fiat in nomine Sanctæ Trinitatis. R. Amen.

(Postea accipit ambas ampullas dicti olei sancti et chrismatis, et de utroque simul in modum crucis infundendo, dicit):—

Commixtio chrismatis sanctificationis, et olei unctionis, et aquæ baptismatis, pariter fiat, in nomine Pa+tris, et Fi+lii, et Spiritus + Sancti. R. Amen.

May the stains of all sins be here blotted out. Here may human nature, formed after Thine image, and refashioned to its pristine glory, be cleansed from its old and wretched defilements, so that every man, having received this sacrament of regeneration, may be born again to the new infancy of true innocence. Through our Lord Jesus Christ, Thy Son, who shall come to judge the quick and dead, and this world by fire. Amen.

(Then some of the same hallowed water is sprinkled by the assisting priests on the people. Meanwhile one of the ministers of the church takes in a vessel some of the same water for sprinkling in dwellings and other places. After which, the celebrant pours catechumenal oil into the water, in the form of a cross, saying, in an audible voice):

Be this font sanctified and made prolific by the oil of salvation to those that are to be born of the same unto eternal life. R. Amen.

(Then he pours in some chrismal oil, saying):—

Be there an infusion herein of the chrism of our Lord Jesus Christ and of the Holy Ghost, in the name of the Holy Trinity. R. Amen.

(Next, he takes both the pots, that of the holy oil and that of the chrism, and pouring in from both at once, in the form of the cross, he says):—

Be there an admixture alike together of the chrism of sanctification, and the oil of unction, and the water of baptism. In the name of the Fa+ther, and of the + Son, and of the Holy + Ghost. R. Amen.

(Tunc miscet ipsum oleum cum aqua, et spargit manu sua per omnem fontem.)

(This done, he blends the oil with the water, and scatters it with his hand over every part of the font.)

From its supposed spiritual effects, baptism was styled the "laver of regeneration" (λουτρὸν παλιγγενεσίας, Greg. Nazianzen, Orat. xl. *De Bapt.*), "the water of life" (ὕδωρ ζωῆς, Justin Martyr, *Dialog.*), "remission of sins" (remissionem peccatorum, *Conc. Roman*, can. vii.), "sacrament of grace" (sacramentum gratiæ, Augustine. *De Bapt.* lib. v. c. 21), "death of sins" (mors peccatorum, in Tertullian, Cyprian, and other writers), "grace" (χάρισμα, Greg. Nazianzen, Orat. xl. *De Baptismo*), "regeneration of the soul" (παλιγγενεσία ψυχῆς, Cyril, *Cat. Præfat.* n. x.), "token of salvation or sanctification" σύμβολον σωτηριώδες or τοῦ ἁγιασμοῦ; vita, *life;* virtutum via, *the way to virtue;* Ὄχημα πρὸς θεὸν, *conveyance to God,* Ἐφόδιον, viaticum; that is, the necessary provision for the journey of life; φυλακτήριον; baptism being regarded as a *preservative* against the artifices and power of evil spirits; Εἴσοδος τῆς ζωῆς αἰωνίου, *entrance upon eternal life;* Ἔνδυμα ἀφθαρσίας, *garment of immortality;* Cælestis regni comparatio, *attainment of the kingdom of heaven;* Innocentiæ portus, *gate of innocence"* Salus, Σωτηρία, *salvation* (See several writers). Gregory Nazianzen, introducing a person pleading for liberty to delay his baptism, makes him speak after this manner: "I stay only for my father, or mother, or brother, or wife, or children, or friends, or some near relations, and then I will be saved" (τηνικαῦτα σωθήσομαι, Orat. xl. *De Bapt.*). Constantine is said by Eusebius to ask baptism at the hour of death, in these words: "Now is the time for me to enjoy the 'seal of immortality' (τῆς ἀθανατοποιοῦ σφραγῖδος); now is the time for me to obtain the 'seal of salvation' (Σωτηρίου σφραγίσματος)," *De Vita Const.* lib. iv. c. 62.

In his work on the History of the Christian Church, the celebrated Neander accounts as follows for the introduction of infant baptism. He says "when now on the other hand, from the want of duly distinguishing between what is outward and what is inward in baptism—the baptism by water, and the baptism by the Spirit—the opinion became more fully established, that without external baptism no one could be delivered from that inherent guilt (original sin), could be saved from the everlasting punishment that threatened him, or raised to eternal life; and when the notion of a magical influence, a charm connected with the sacraments, continually gained ground, the theory was finally evolved of the unconditional necessity of infant baptism. About the middle of the third century this theory was generally admitted in the North African Church . . . But while in theory the necessity of infant baptism was admitted, still in practice it was very far from being generally prevailing." (Vol. i. pp. 313, 314—Torrey's translation.)

Rheinwald, in the Christian Review (vol. iii. p. 193), says: "The first traces of infant baptism are found in the Western Church after the middle of the second century, and it was the subject of controversy in proconsular Africa towards the end of this century. Though its necessity was asserted in Africa and Egypt in the beginning of the third century, it was, even to the end of the fourth century, by no means universally observed—least of all in the Eastern Church. Notwithstanding the recommendation of it by the Fathers, it never became a general ecclesiastical institution till the age of Augustine."

Guericke, in his Handbuch der Kirchengeshichte, states that "already in the third century the necessity of infant baptism was in theory pretty commonly

acknowledged, but it was not until about the middle of the fifth century that the exhortations to its observance, given by the most distinguished church teachers, led, with the greatest difficulty, to its being carried out in practice in the East."

Origen is the first Father who clearly alludes to infant baptism. In his Eighth Homily on Leviticus, according to Rufin's Latin version, he says; "Everyone is born in original sin," which he thus proves from the words of David: "I was conceived in iniquity, and in sin did my mother bear me;" "showing," he adds, "that every soul that is born in the flesh, is polluted with the filth of sin and iniquity; and that, therefore, it was said, as was mentioned before, that none is clean from pollution, though his life be but of the length of one day. Besides all this, it may be inquired, what is the reason why the baptism of the Church, which is given for remission of sins, is, by the custom of the Church, given to infants also? Whereas, if there were nothing in infants that wanted remission and indulgence, the grace of baptism might seem needless to them."* In another place he says: "Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the laver in their case hold good, unless, according to that sense, which we have just mentioned? None is free from pollution, though his

* Origen: "Audi David dicentem: 'In iniquitatibus conceptus sum, et in peccatis peperit me mater mea'; ostendens quod quæcunque anima in carne nascitur, iniquitatis et peccati sorde polluitur; et propterea dictum esse illud, quod jam superius memoravimus; quia 'Nemo mundus à sorde, nec si unius diei fuerit vita ejus.' Addi his etiam illud potest, ut requiratur quid causæ sit, quum baptisma ecclesiæ in remissionem peccatorum detur, secundum ecclesiæ observantiam etiam parvulis baptismum dari; quum utique si nihil esset in parvulis quod ad remissionem et indulgentiam pertinere, gratia baptismi superflua videretur." (Hom. viii. *In Levit.* Rufin's Latin Version.)

life be but the length of one day upon the earth. And because, through the sacrament of baptism, the pollution of nativity is removed, therefore children also are baptized. For 'Except one be born of water and the Spirit, he cannot enter into the kingdom of heaven.'" *

In his Commentary on the Epistle to the Romans (lib. v. c. 6), according to Rufin's Latin version, Origen refers to the law in which "it is commanded that a sacrifice be offered for the child that is born, 'a pair of turtle-doves or two young pigeons, of which one is for a sin-offering, the other for a burnt-offering.' For what sin is this one pigeon offered? Can the newborn child have committed any sin? And yet it has sin, for which the sacrifice is commanded to be offered, and from which even he, whose life is but of one day, is denied to be free. Of this sin, therefore, David is to be supposed to have said that which we mentioned before, 'In sin did my mother conceive me,' for no sin of his mother is affirmed in history. For this also the Church has received a tradition from the Apostles to give baptism even to children, for they to whom the secrets of the divine mysteries were committed, knew that there is in all persons the natural pollution of sin, which must be washed away by water and the Spirit; by reason of which even the body itself is called the 'body of sin.'" †

* Origen: Parvuli baptizantur in remissionem peccatorum. Quorum peccatorum? vel quo tempore peccaverunt? Aut quomodo potest ulla lavacri in parvulis ratio subsistere, nisi juxta illum sensum de quo paulo ante diximus: *nullus mundus à sorde, nec si unius diei quidem fuerit vita ejus super terram?* Et quia per baptismi sacramentum nativitatis sordes deponuntur, propterea baptizantur et parvuli. *Nisi enim quis renatus fuerit ex aqua et spiritu, non poterit intrare in regnum cœlorum.* (Hom. xiv. *In Luc.* according to Jerome's Latin version.)

† Denique et in lege pro illo qui natus fuerit, jubetur offerri hostia, par turturum aut duo pulli columbini; ex quibus unus pro peccato, et alius in holocausto mata. Pro quo peccato offertur hic

These passages do not exist in the language in which Origen wrote them, but only in the Latin, into which they were translated near the close of the fourth century, by the Church Fathers, Jerome and Rufinus. De la Rue, the editor of the Benedictine edition of the works of Origen, remarks, that we need not wonder if the writings of Origen contain indications of a later age, as they were translated by "Jerome, whose usual manner in translating Greek," he adds, "the learned know, to have been to insert occasionally some things of his own." (See the Preface to that edition). As regards the translation of Rufinus, Dr. Redepenning, Theological Professor in Gottingen, says that "his work is intermediate between a translation and a treatise—a reproduction adapted to the views and wants of the later age in which it was prepared." (*Origines: Darstall. s. Lebens u. s. Lehre*, vol. ii. p. 190.) The learned Erasmus complains of this translation, that the reader is "uncertain whether he reads Origen or Rufinus." The licences taken by Rufinus were severely attacked by Jerome. In self-defence he replied that he had followed the example given by Jerome himself:—"To translate word for word," he says, "thou hast heretofore pronounced to be stupid and malicious. In this I have followed thee. Of this dost thou wish me to repent, because thou hast lately

pullus unus? Numquid nuper editus parvulus peccare jam potuit? Et tamen habet peccatum pro quo hostia jubetur offerri, à quo mundus negatur quis esse, et si unius diei fuerit vita ejus. De hoc ergo etiam David dixisse credendus est illud quod suprà memoravimus: quia *in peccato concepit me mater mea.* Secundum historiam enim nullum matris ejus declaratur peccatum. [Pro hoc et ecclesia ab apostolis traditionem suscepit, etiam parvulis baptismum dare. Sciebant enim illi quibus mysteriorum secreta commissa sunt divinorum, quia essent in omnibus genuinæ sordes peccati, quæ per aquam et Spiritum ablui deberent; propter quas etiam corpus ipsum corpus peccati nominatur.] (*In Rom.* lib. v. c. vi., according to Rufin's Latin version.)

changed thine opinion, and sayest that thou translatest word for word? If, respecting the faith, there occur things that are unedifying, thou hast omitted them; and yet not so as to cut them away entirely and in all places I, too, have done the same very frequently, and have either omitted some expressions, or given them such a turn as to present a sense more beneficial. For these acts dost thou think that I ought to repent? I do not believe that thou thinkest so." ("*Invectives*," third book, inserted among the works of Jerome, Benedictine edition, Paris, 1706, vol. iv. p. 438.) The authenticity of the passages from the writings of Origen in support of infant baptism, is, as our readers can well see, exceedingly doubtful, and must remain so, inasmuch as we cannot find the Greek original.*

The next Father who speaks of baptism is Cyprian, Bishop of Carthage, in North Africa, about the middle of the third century. "As far as lies in us," he says, "no soul, if possible, is to be lost. It is not for us to hinder any person from baptism and the grace of God; which rule, as it holds to all, so we think it more especially to be observed in reference to infants, to whom

* "If we possessed a collection of Origen's writings, mentioned by ecclesiastical authors, we should in all probability derive considerable knowledge on the subject of the doctrines and discipline of the ancient church. But the greater part is lost, and in those which remain in the Latin version of Rufinus, so many additions and retrenchments have been confessedly made, that it is difficult, or rather impossible, to ascertain what portion was composed by Origen, and what portion was inserted by his translator. Allusion to Latin words, expressions unknown to Ante-Nicene Fathers, mention of practices not introduced into the Church at the period at which the original work was written—such are the evident interpolations which perplex and mislead the investigator. The translations of Jerome, also, were disfigured by unwarrantable alterations. The version, still extant, of the Commentary on Matthew, which, according to Huet, may have been made in the time of Cassiodorus, is both barbarous and incorrect; whole pages are added or retrenched." (*Encyclopædia Metropolitana.*)

our help and the Divine mercy is rather to be granted; because by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion."

To the question put by Fidus, an African bishop, whether infants were to be baptized immediately after their birth or not till the eighth day, as in the case of circumcision, Cyprian, and a council of sixty-six bishops, returned the following answer:—"As regards infants, whereas you judge that they ought not to be baptized within two or three days after they are born, and that the rule of circumcision should be observed, so that none should be baptized and sanctified before the eighth day after he is born, we were all in our council of the contrary opinion. It was our unanimous resolution and judgment, that the mercy and grace of God is to be denied to none. For if the greatest offenders, and they that have before sinned most grievously against God, have afterward, when they believe, forgiveness of sins, and no person is kept off from baptism and grace, how much less reason is there to prohibit an infant, recently born and has no other sin, save that, being descended from Adam, according to the flesh, he has, from his birth, contracted the contagion of death formerly threatened. For that reason, he receives more easily the forgiveness of sins, inasmuch as they are not his own, but the sins of others that are forgiven him."*

* Cyprian: Quantum ad causam infantium pertinet, quos dixisti intra secundum vel tertium diem quo nati sunt, constitutos baptizari non oportere, et considerandam esse legem circumcisionis antiquæ, ut intra octavum diem eum qui natus est baptizandum et sanctificandum non putares; longe aliud in concilio nostro omnibus visum est. In hoc enim, quod tu putabas esse faciendum nemo consensit; sed universi potius judicavimus nulli hominum nato misericordiam et gratiam Dei denegandam. Porrò autem si etiam gravissimis delictoribus et in Deum multum ante peccantibus,

In another place, Cyprian, describing the wickedness of those that lapsed in time of persecution, represents children pleading against their parents at the day of judgment, and saying:—"This was no fault of ours; we did not, of our own accord, forsake the meat and cup of the Lord, to run and partake of those profane pollutions; it was the unfaithfulness of others that ruined us; we had our parents for our murderers; they denied us God for our father, and the Church for our mother; for, whilst we were little, and unable to take care of ourselves, and ignorant of so great a wickedness, we were ensnared by the treachery of others, and by them drawn into a partnership of their iniquities."* It is evident from these words, that children were made partakers of the Lord's Supper.

The celebrated Doddridge remarks that "Cyprian is allowed by all to speak expressly of infant baptism as generally used in the church; but," he adds, "it is justly answered, that he speaks as expressly of infant communion in the Eucharist, and that, consequently, the divine original of the latter may as well be argued from him as that of the former, yet almost all Pædobaptists allow that to be an innovation." (*Miscell. Works*, p. 494.)

Gregory of Nazianzen, in his Fortieth Oration on Bap-

quum postea crediderint, remissa peccatorum datur, et à baptismo atque à gratia nemo prohibetur; quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus, contagium mortis antiquæ prima nativitate contraxit? Qui ad remissam peccatorum accipiendum hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata. (*Epist.* lix. *ad Fidum.*)

* Cyprian: Nos nihil fecimus, nec derelicto cibo et poculo Domini ad profana contagia sponte properavimus; perdidit nos aliena perfidia, parentis sensimus parricidas. Illi nobis ecclesiam matrem, illi patrem Deum negaverunt; ut dum parvi et improvidi, et tanti facinoris ignari, per alios ad consortium criminum jungimur, aliena fraude caperemur. (*De Lapsis.*)

tism, advises the baptism of infants, in case of danger. He says, "But, some ask, what is your opinion of infants who are not capable of judging either of the grace of baptism, or of the damage sustained by the want of it; shall we baptize them, too? By all means if there be any apparent danger. For it were better they were sanctified without their knowing it, than that they should die without being sealed and initiated." *Πάνυ γε εἰπέρ τις ἐπείγοι κίνδυνος· κρεῖσσον γὰρ ἀναισθήτως ἁγιασθῆναι, ἢ ἀπελθεῖν ἀσφράγιστα καὶ ἀτέλεστα·* (Orat. xl. *De Bapt.*) Gregory then goes on to say that his opinion is that where there is no danger, the baptism of children may be deferred till they are three years of age or thereabout, when they can hear and answer questions and receive impressions. As we have already stated, this Father did not receive baptism till he came to years of discretion, and yet at the time of his birth his father was a minister of the gospel. This fact proves that infant baptism had not as yet entered into general practice in the Eastern Church.

Ambrosius, Bishop of Milan, asserts that "no person comes to the kingdom of heaven but by the sacrament of baptism. There is no exception even of an infant or of a person prevented by necessity. (Nemo ascendit in regnum cœlorum, nisi per sacramentum baptismatis Utique nullum excipit, non infantem, non aliqua præventum necessitate. (*De Abrah.* lib. ii. c. 11.)

He also speaks of great numbers of infants coming at Easter to be baptized. "This," says he, "is the paschal gift: pious fathers and holy mothers bring their newborn progeny in great multitudes, by faith, to the holy font, from whose womb, being regenerated under the tree of faith, they shine with the innocent ornament of lights and tapers." (Hoc paschæ donum: Hinc casti patres, pudicæ etiam matres, novellam per fidem stirpem prose-

quuntur innumeram. Hinc sub fidei arbore ab utero fontis innocuus cereorum splendet ornatus. *De Mysterio Paschæ.*)

The practice of infant-baptism, which had sprung up in North Africa, gradually extended itself, through the powerful influence of Augustine, who was its chief defender and promoter. His main argument was that baptism removed the defilement of original sin. Like Cyprian, he advocated also the administration of the Lord's Supper to infants. In his work on the remission of sins and the baptism of children, he says:—"Most excellently the Carthaginian Christians call baptism itself nothing else than salvation, and the sacrament of the body of Christ nothing else than life. Whence is this, unless from ancient, as I think, and apostolical tradition, by which the Churches of Christ hold, as a fixed fact, that without baptism and participation of the Lord's table, no one of mankind can come either to the kingdom of God or to salvation and eternal life?" * In one of his epistles he expresses himself as follows:—"No one who remembers that he is a Christian of the Catholic faith denies, or doubts, that children unbaptized (*i.e.*, not having received the grace of regeneration in Christ) and not having partaken of the Lord's body and blood, have not life in themselves, and thus are exposed to eternal punishment." †

Augustine also makes mention of "children, infants, little ones, sucklings, hanging on their mothers' breasts,"

* Augustine: Optime Punici Christiani baptismum ipsum nihil aliud quam salutem, et sacramentum corporis Christi, nihil aliud quam vitam vocant. Unde, nisi ex antiqua, ut existimo, et apostolica traditione, qua Ecclesiæ Christi insitum tenent, præter baptismum et participationem mensæ Dominicæ, non solum ad regnum Dei, sed nec ad salutem et vitam æternam posse quemquam hominum pervenire? (*De Peccator*, lib. i. cap. xxiv. 34.)

† Nullus qui se meminit Catholicæ fidei Christianum negat aut dubitat parvulos non recepta gratia regenerationis in Christo, sine cibo carnis ejus et sanguinis potu, non habere in se vitam, ac per hoc pœnæ sempiternæ obnoxios. (*Epist.* 106.)

coming at Easter to be baptized among adult persons; whence Palm Sunday was called on their account "*Octavæ infantium*," the octave of infants. (Hodie octavæ dicuntur infantium Illi pueri, infantes, parvuli, lactantes, maternis uberibus inhærentes, et quantum in eos gratiæ conferatur nescientes, ut ipse videtis, quia infantes vocantur, et ipsi habent octavas hodie: et isti senes, juvenes, adolescentuli, omnes infantes. *Serm.* clx. *De Tempore.*)

With respect to the character of Augustine, the Church historian, Mosheim, observes, that his fame filled the whole Christian world, and "not without reason, as a variety of great and striking qualities were united in the character of that illustrious man. A sublime genius, an uninterrupted and zealous pursuit of truth, an indifatigable application, an invincible patience, a sincere piety, and a subtle and lively wit, conspired to establish his fame upon the most lasting foundations. It is, however, certain, that the accuracy and solidity of his judgment were by no means proportionable to the eminent talents now mentioned; and that, upon many occasions, he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his real sentiments; and hence, also, the just complaints which many have made of the contradictions that are so frequent in his works; and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence." (*Hist. Christian Ch.*)

The second Council of Milevi, in Africa, held A.D. 416, and presided over by Augustine, passed a decree in the following terms:—"It is the pleasure of the bishops to

order that, whosoever denies that newly-born infants are to be baptized, or affirms that they are indeed baptized for the remission of sins, but that they derive no original sin from Adam let him be accursed."

"*Pædobaptism, in the most ancient sense of the word, the baptism of children capable of professing their faith in Christ, passed gradually, and in different countries more or less rapidly, though with comparative silence, into infant-baptism in the more modern sense, the baptism of newborn babes.* For the most part, historical light in regard to the primitive churches shone but dimly. It is not strange, if even the acute and powerful Augustine sometimes has his vision obscured in the heat and dust of controversy. We are not at all surprised at the manner in which he, in the fifth century, used the word *parvulus*, while, with consummate skill and energy, he confirmed and made triumphant, in Africa and elsewhere, that system of *infant* baptism which, according to the most reliable evidence, *began* to be authoritatively established in that country by the ardent and popular Cyprian, about the middle of the third century." (*Infant Baptism*, by Rev. Dr. Chase.)

The administration of baptism to infants was subsequently rendered compulsory by an edict of the Emperor Justinian, who reigned from A.D. 527 to A.D. 565. He enacted "that such pagans as were yet unbaptized, should present themselves, with their wives and children, and all that appertained to them, in the Church; and there they should cause their little ones immediately to be baptized, and the rest, as soon as they were taught the Scriptures, according to the canons. But if any persons, for the sake of a public office, or dignity, or to get an estate, received a fallacious baptism themselves, but, in the meantime, left their wives, or children, or servants, or any that were retainers, or near relations to them, in their ancient error, their goods, in that case, are ordered

to be confiscated and their persons punished by a competent judge, and excluded from bearing any office in the commonwealth."

Photius repeats this law in his Nomocanon, and adds to it another of the same nature, concerning the Samaritans:—"That though they themselves were not to be baptized till they had been two years catechumens, yet their little ones, who were not capable of instruction, might be admitted to baptism without any such delay or prorogation." (*Bingham's Church Antiq.* bk. xi. c. iv. s. 19.)

In the valuable French work by M. Louis Perret, on the Catacombs of Rome, we find ninety epitaphs or inscriptions respecting children. Only nine of these make any reference to baptism. The earliest allusion to the baptism of a child is A.D. 348, the child being, at the age of five years, eight months, and eleven days, newly baptized:—

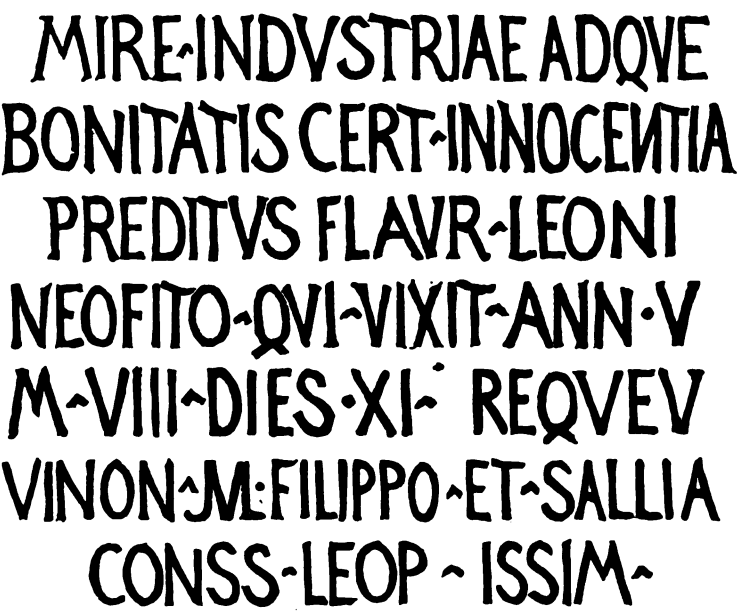


Fig. 16. INSCRIPTION IN THE CATACOMB OF PRISCILLA.

Mire industriæ adque bonitatis cert(a) innocentia preditus, Fl(avio) Aur(elio) Leoni, neofito, qui vixit ann(os) V., m(enses) VIII., dies XI. Requev(it) VI., non(as) jul(ias) Filippo et Sallia cons(ulibus) Leo piissim(us).*

The next earliest is found in the following inscription, which dates from the year 371 :—

ROMANO, NEOFITO BENE MERENTI, QUI VIXIT ANNOS VIII., D(IES) XV. REQUIESCIT IN PACE D(OMINI) N(OSTRI). FL(AVIO) GRATIANO AU(GUSTO) II. ET PETRONIO PROBO C(ON)S(ULIBUS).

"To Romanus, a well-deserving Neophyte, who lived eight years and fifteen days. He reposes in the peace of our Lord. Flavius Gratian Augustus II. and Petronius Probus being consuls."

The next after this dates from the year 374. It is as follows :—

BENE MERENTI IN PACE LIBERA(E) QUE (V)IXIT AN(NIS) VIII., NEOFITA DEP(OSITA EST) DIES III. NONAS† MAIAS, CONS(ULIBUS) GRATIANO III. ET EQUITIO.

"To the well-deserving in peace, Liberia, who lived eight years, a neophyte, buried on the third day of the nones of May, Gratian III. and Equitius being consuls."

In the cemetery of Agnes we find the following inscriptions :—

Πιστὸς ἐκ πιστῶν Ζώσιμος ἐνθάδε κεῖμε, ζήσας ἔτεσιν β', μη(νὶ) α', ἡμε(ραῖς) κέ.

"Believer descended from believers, I Zosimus lie here, having lived two years, one month, and twenty-five days.

FURIA(E SEP)TIMIAE INN(O)CENTI NEOFITE, QUAE VIXIT ANNIS DUOBUS, MENSES V, DIEBUS XXV, DEPOSITA

* The letters placed between the brackets are wanting in the original inscriptions.

† *Nones*, in the Roman calendar, the fifth days of the months January, February, April, June, August, September, November, and December; and the seventh of March, May, July, and October.

(EST) V IDU(S) JAN(UARIAS). FURIUS CALLISTRATUS ET AUR(ELIA) JUSTA FILIAE DULCISSIME.

"To Furia Septimia, innocent neophyte, who lived two years, five months, and twenty-five days. She was buried on the fifth ide* of January. Furius Callistratus and Aurelia Justa to their lovely daughter."

These two inscriptions bear no indication of the time at which they were made. It is known, however, that no inscription has been found in this catacomb of an earlier date than the end of the second century; indeed, the greater part of it may be referred to the third and fourth.

In the Catacomb of Calepodus, beyond the gate of St. Pancrazio, we find the following inscriptions, the age of which is unknown:—

IN HAC (A)TERNA DOMO RESQUI(ESCIT FLO)RENTINA INNOCES NE(OFITA) Q(AE VIX(IT) ANNO UNO, M(ENSIBUS) X., DEP(OSITA EST) KAL(ENDAS)† AUG(USTAS) IN PACE.

"In this eternal home rests Florentine, blameless neophyte, who lived one year and ten months. She was deposited here on the kalends of August, in peace,"

FLORENTIUS FILIO SUO APRONIANO FECIT TITULUM BENE MERENTI, Q(UI) VIXIT ANNUM ET MENSES NOVE(M), DIES QUINQUE. CUM SOLDU AMATUS FUISSET A MAJORA SUA, ET VIDIT HUNC MORTI CONSTITUTUM ESSE, PETIVIT DE ECCLESIA UT FIDELIS DE SECULO RECESSISSET.

"Florentius has made an inscription to his well-deserving son Aspronianus, who lived a year, nine months, and five days. As he was much loved by his grandmother, and she saw that he was about to die, she requested of the church that he might depart from the world a believer."

* The ides were the days near the middle of the months.

† The kalends were the first days of the different months.

These inscriptions reveal the fact that the doctrine of the saving efficacy of baptism had already penetrated into the church. When we take into account that the Catacombs of Rome served as places of refuge and of worship to the earliest followers of our faith during the persecutions they had to suffer under the predecessors of Constantine, and of repose after death to thousands of Christians down to the sixth century; when we remember, moreover, that the catacombs were repeatedly repaired and embellished by order of the reigning popes,* we are not surprised that they should contain paintings and inscriptions that are a faithful reproduction of the errors which have crept gradually into the church. Thus we find the first indications of the intercession of saints in the following inscriptions discovered in the Catacomb of Priscilla and that of Domitilla:—

ANATOLIUS FILIO BENEMERENTI FECIT, QUI VIXIT ANNIS VII, MENSIS VII, DIEBUS XX. SPIRITUS TUUS BENE REQUIESCAT IN DEO; PETAS PRO SORORE TUA.

"Anatolius made (this inscription) to his well-deserving son, who lived seven years, seven months, and twenty days. May thy spirit rest well in God; pray for thy sister."

Κατ(άθεσις) τῇ πρὸ ιγ' καλ(ανδῶν) ἰουν(ίων). Αὔγενδε, ζήσαις ἐν Κ(υρί)ω καὶ ἐρώτα ὑπὲρ ἡμῶν.

"Burial on the thirteenth kalends of June. Augende, live in the Lord, and pray for us."

To return to our subject, we will remark that while

* Paintings were made in the Catacomb of Priscilla by order of Pope Celestine, who reigned in A.D. 422. This catacomb, that of Nerea and Achillea, and others, were restored by John I., who was pope in A.D. 523. It is said of John III. (A.D. 560), that "amavit et restauravit cœmeteria sanctorum martyrum." The same may be said of Paul I. (A.D. 757) and Leo III. (A.D. 795).

some of the epitaphs in the catacombs clearly allude to the fact that baptism had been in a few exceptional instances administered to infants in *articulo mortis*, hundreds of inscriptions which relate to children make no reference whatever to baptism. Examples of these epitaphs may be found in the following:—

CYRICUS ANIMA DULCIS, IN PAC(E), VIXIT ANNUM I, D(IES) LXXIII.

"Cyricus, lovely spirit, in peace, lived one year and seventy-three days."

INNOCENTISSIMO PAULO, QUI VIX(IT) M(ENSES) X., D(IES) XIII DEPOSIT(US EST) PRID(IE) NON(AS) DECE(MBRES) IN PACE, CONSTANTIO III ET CONSTATE II CONS(ULIBUS).

"To the most pure Paul, who lived ten months, thirteen days. He was buried on the day before the nones of December, in peace, Constantius and Constans being consuls." That is, in 342 A.D.

QUIRIACÆ, QUÆ VIXIT ANNOS N(UMERO) QUATOR.

"To Quiriace, who lived four years."

HIC POSITA EST ANIMA DULCIS, INNOCUA, SAPIENS ET PULCHRA, NOMINE QUIRIACE, QUE VIXIT ANNOS III, M(ENSES) III, D(IES) VIII. D(E)P(OSITA EST) IN PACE IIII ID(US) JAN(UARIAS), CONS(ULIBUS) D(OMINO) N(OSTRO) TEUDOSIO AUG(USTO) II ET MEROBAUDE V(IRO) C(LARISSIMO) III.

"Here was deposited a lovely spirit, blameless, wise, and fair, Quiriace by name, who lived three years, three months, and eight days. She was buried in peace on the fourth ide of January, Theodosius Augustus and Merobaud, a celebrated man, being consuls." (A.D. 388.)

ASELLU, BENE MERENTI, QUI VI(XIT ANNU(S) SEX, MENSIS OCTO, DIES XXVIII.

"Asellu, well-deserving, who lived six years, eight months, and twenty-eight days."

These inscriptions, which might be indefinitely multiplied, do not contain the slightest allusion to baptism.

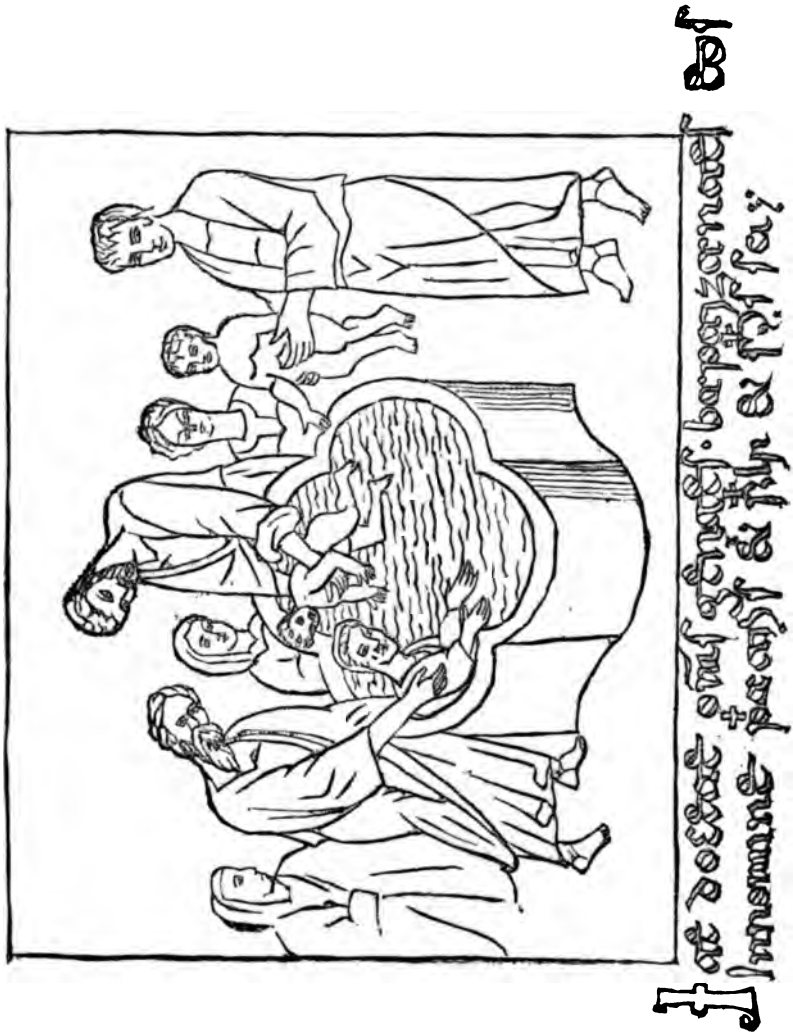


Fig. 17. BAPTISM OF CATECHUMENS AND INFANTS. From a MS. of ninth century.

The children are styled "innocent, well-deserving, lovely," and all that a parent's fondness would naturally

imagine, but nothing more. The infants and children rest "in peace."

The earliest pictorial representation of the baptism of infants we have found, is in a manuscript of the ninth century in the Library of La Minerva at Rome. It is entitled "Benedictio Fontis" and has already been alluded to. Below the ceremony of baptism, which is reproduced in the annexed engraving (Fig. 17), is an inscription as follows;—"Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti." (Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.) This manuscript contains fourteen miniatures, on eight sheets of parchment, descriptive of the various ceremonies performed in connection with the rite of baptism. It is one of the oldest illustrated rituals of baptism in existence, and prescribes immersion in the following terms:—Et baptizat sub trina mersione, ita dicendo: Ego te baptizo in nomine Patris, et mergit semel, et Filii, et mergit iterum, et Spiritus Sancti, et mergit tertiò. "And he baptizes with trine immersion, saying: I baptize thee in the name of the Father, *and dips once;* and of the Son, *and dips again;* and of the Holy Ghost, *and dips a third time.*

We now give a synopsis of the Baptismal Liturgy, which formed part of the Sacramentary of Pope Gelasius (A.D. 492). It was taken from a Codex manuscript, more than a thousand years old, by Cardinal Thomasius in 1748.

On the fifth Sunday in Lent the priest offers the following prayer:—

Concede, Domine, electis nostris, ut sacris edocti mysteriis, et renoventur fonte bap-	Grant, O Lord, unto our Elects,* that, having learned Thy sacred mysteries, they may

* *Elects*, or *chosen*—candidates for baptism. They were signed with the sign of the cross, and were received with prayer and imposition of hands.

tismatis, et inter ecclesiæ tuæ membra numerentur. Per Christum Dominum nostrum.

.

Præces nostras, quæsumus, Domine, clementer exaudi; et hos electos tuos crucis dominicæ, cujus impressione signamus, virtute custodi; ut magnitudinis gloriæ rudimenta servantes, per custodiam mandatorum tuorum ad regenerationis pervenire gloriam mereantur. Per

.

Benedictio Salis.

Exorcizo te, creatura salis, in nomine Dei Patris omnipotentis, et in charitate Domini nostri Jesu Christi, et in virtute Spiritus Sancti. Exorcizo te per Deum vivum et per Deum verum, qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem, per servos suos consecrare præcepit. Proinde rogamus te, Domine Deus noster, ut hæc creatura salis in nomine Trinitatis efficiatur salutare sacramentum ad effugiendum inimicum: quam tu, Domine, sanctificando sanctifices, benecendo benedicas, ut fiat omnibus accipientibus perfecta medicina permanens in visceribus eorum. In nomine Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos et sæculum per ignem.

Et post hanc orationem, pones sal in ore infantis, et dices: Accipe sal sapientiæ propitiatus in vitam æternam.

be regenerated in the font of baptism, and numbered among the members of Thy Church. Through Christ, our Lord.

.

Mercifully hear our prayers, O Lord, we beseech Thee, and keep with Thy might these Thy Elects, whom we seal with the impression of the Lord's cross; that, retaining the rudiments of the greatness of Thy glory, they may merit through the keeping of Thy commandments to come to the glory of regeneration. Through . . .

.

Blessing of the Salt.

I exorcize thee, thou creature of salt, in the name of the Almighty God the Father, and in the charity of Jesus Christ our Lord, and in the might of the Holy Ghost. I exorcize thee, by the living God, and by the true God, who created thee for the protection of mankind, and commanded thee to be consecrated by his servants for the people coming to faith. Wherefore, we pray Thee, O Lord our God, that this creature of salt be made a saving sacrament, in the name of the Trinity, for putting to flight the enemy; that Thou, O Lord, by sanctifying Thou sanctify, and by blessing Thou bless, that it become to all receiving it a perfect medicine, abiding in their inward parts. In the name of our Lord Jesus Christ, who will come to judge the quick and the dead, and the world by fire.

After this prayer, put some salt into the mouth of the infant, and say: Receive thou the salt of wisdom, being propitiated unto life everlasting.

Benedictio.

Post datum salem.

Deus patrum nostrorum, Deus universæ conditor veritatis, te supplices exoramus: ut hunc famulum tuum respicere digneris propitius: ut hoc primum pabulum salis gustantem, non diutiùs esurire permittas, quo minùs cibo expleatur cœlesti; quatenus sit semper, Domine, spiritu fervens, spe gaudens, tuo semper nomini serviens: perducat eum ad novæ regenerationis lavacrum, ut cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur. Per Dominum.

Then follows this prayer:

God of our Fathers, God the author of universal truth, we humbly beseech Thee that Thou wouldst graciously condescend to regard this Thy servant, and having tasted for the first time this nourishment of salt, permit him to hunger no more, but that, being filled with heavenly food, he may always be fervent in spirit, rejoicing in hope, and serve Thy name. May he be brought to the laver of the new regeneration, that he may desire to obtain the eternal reward of Thy promises with Thy faithful people. Through Christ.

Exorcismi super Electos,

Quos acolythi, imposita manu super eos, dicere debent.

Exorcisms upon the Elect,

Which the acolyths, with the hand placed upon them, should say.

Deus Abraham, Deus Isaac, Deus Jacob, Deus, qui Moysi famulo tuo in Monte Sinai apparuisti, et filios Israel de terra Ægypti eduxisti, deputans eis angelum pietatis tuæ, qui custodiret eos die ac nocte; Te, quæsumus, Domine, ut mittere digneris sanctum angelum tuum: ut similiter custodiat et hos famulos tuos, et perducat eos ad gratiam baptismi tui.

God of Abraham, God of Isaac, God of Jacob, God, who revealed Thyself to Moses Thy servant on Mount Sinai, and led the Children of Israel out of the land of Egypt, sending unto them the angel of Thy mercy, to keep them by day and by night: we beseech Thee, O Lord, condescend to send Thy holy angel, that he may in a similar way guard Thy servants, and lead them to the grace of baptism.

Ergo, maledicte Diabole, recognosce sententiam tuam: et da honorem Deo vivo et vero: et da honorem Jesu Christo filio ejus, et Spiritui Sancto: et recede ab his famulis Dei. Quia istos sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam et benedictionem fontemque baptismatis donum vocare dignatus est. Per hoc signum sanctæ

Therefore, thou accursed devil, acknowledge thy sentence, and give honour to the living and true God, give honour to Jesus Christ His Son, and to the Holy Ghost; and withdraw from these servants of God, seeing that God and Jesus Christ our Lord hath vouchsafed to call the same to His own grace and benediction, and the font of baptism. And never, thou ac-

crucis frontibus eorum quod nos damus, tu maledicte Diabole, nunquàm audeas violare.

Item super fœminas.

.
.

Exorcizo te, immunde Spiritus, in nomine Patris, et Filii, et Spiritus Sancti; ut exeas et recedas ab his famulis Dei. Ipse enim tibi imperat, maledicte damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit. Ergò, maledicte, ... (*ut supra*).

cursed devil, dare to violate this sign of the holy cross, which we give to their foreheads.

The same for the women.

Then follow another prayer and a second exorcism.

I exorcize thee, thou unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out of and withdraw from these servants of God. For He who commands thee, cursed and damned, is He who walketh upon the sea, and stretched forth His hand to Peter sinking. Therefore, thou accursed (*as above*).

Oratio, quam sacerdos dicere debet.

Æternam, ac justissimam pietatem tuam deprecor, Domine sancte Pater, omnipotens æterne Deus luminis et veritatis, super hos famulos et famulas tuas: ut digneris eos inluminare lumine intelligentiæ tuæ, munda eos et sanctifica. Da eis scientiam veram; ut digni efficiantur accedere ad gratiam baptismi tui; teneant firmam spem, consilium rectum, doctrinam sanctam; ut apti sint ad percipiendam gratiam tuam. Per.

Prayer by the Priest.

O Lord, our Holy Father, omnipotent and eternal God of light and truth, I implore Thine everlasting and righteous mercy upon these Thy servants (male and female); that Thou wouldst condescend to enlighten them with the light of Thy knowledge; purify and sanctify them. Give unto them the true knowledge, that they may be made worthy to come to the grace of Thy baptism. May they hold a firm hope, a right counsel, the holy doctrine, that they may be prepared to receive Thy grace. Through.

Incipit expositio Evangeliorum in aurium apertionem ad electos.

.
.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, de Patre natum ante omnia sæcula;

Then follow an exposition of the Gospels, an explanation of the Lord's Prayer, and the recitation of the following Creed:

I believe in one God, the Father Almighty, Maker of heaven and earth, of all things, visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages;

lumen de lumine, Deum verum de Deo vero; natum, non factum: consubstantialem Patri: per quem omnia facta sunt: qui per nos homines, et propter nostram salutem descendentem de cœlis; et incarnatum de Spiritu Sancto, et Maria Virgine, et humanatum: crucifixum etiam pro nobis sub Pontio Pilato, et passum, et sepultum, et resurgentem tertia die, secundùm scripturas; et ascendentem in cœlos, et sedentem ad dexteram Patris; et iterum venturum cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum Dominum, et vivificatorem; ex Patre procedentem: qui cum Patre et Filio simul adoratum, et conglorificatum, qui locatus est per Prophetas. In unam sanctam, Catholicam, et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Spero resurrectionem mortuorum, et vitam futuri sæculi. Amen.

Light of Light, very God of very God; begotten, not made; of one substance with the Father, by whom all things were made; who, for us men and our salvation, came down from heaven, and was incarnate of the Holy Ghost and the Virgin Mary, and was made man, and was crucified for us under Pontius Pilate, and suffered, and was buried; and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father, and shall come again, with glory, to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father; who, with the Father and the Son together, is worshipped and glorified; who spake by the prophets. And in one Catholic and Apostolic Church. I confess one baptism for the remission of sins, and hope for the resurrection of the dead, and the life of the world to come. Amen.*

Sabbatorum die mane reddunt infantes symbolum. Priùs catechizas eos, imposita super capita eorum manu.

On Saturday morning, the children recite the Creed. First catechize them, the hand placed upon their heads.

Indè tanges ei nares et aures de sputo, et dices ei ad aurem: Ephata (quod est, Adaperire), in odorem suavitatis. Tu autem effugare, Diabole, ad propinquavit enim judicium Dei.

Then touch his nostrils and ears with spittle, and say to him in his ear, Ephata (which is, Be thou opened), in odour of sweetness. But flee away, O Devil, for the judgment of God is at hand.

Posteà verò tanges ei pectus, et inter scapulas de oleo exor-

Then touch his breast, and between the shoulders with ex-

* The Nicene (or Constantinopolitan) Creed was introduced into the service of the Western Churches about the latter end of the sixth century, and was said in the Mediæval English Churches.

cizato, et vocato nomine, singulis dices:

Abrenuntias Satanæ?
R. Abrenuntio.
Et omnibus operibus ejus?
R. Abrenuntio.
Et omnibus pompis ejus?
R. Abrenuntio.

Indè verò dicis symbolum, imposita manu super capita ipsorum.

Posteà verò dicatur eis ab Archidiacono: Orate, Electi, flectite genua. Complete orationem vestram in unum, et dicite: Amen.

Et respondent omnes: Amen.

Iterum admentur ab Archidiacono his verbis: Catechumeni recedant. Omnes catechumeni exeant foris.

Iterum dicit Diaconus: Filii charissimi, revertimini in locos vestros, et expectantes horam, qua possit circa vos Dei gratia baptismum operari.

Oratio in Sabbato Sancto.

Omnipotens, sempiterne Deus, respice propitius ad devotionem populi renascentis; qui sicut cervus, aquarum expectat fontem; et concede propitius, ut fidei ipsius sitis, baptismatis mysterio, animam corpusque sanctificet.

[Indè procedunt ad fontes cum litania ad baptizandum.]

orcized oil, and, calling him by name, say to each one:

Dost thou renounce Satan?
Answer. I do renounce him.
And all his works?
Ans. I do renounce them.
And all his pomps?
Ans. I do renounce them.

Recite the Creed, with the hand placed upon their heads.

Then the Archdeacon shall say to them: Pray, ye Elects, bow the knee. Finish your prayer at once, and say, Amen.

And all shall answer: Amen.

The Archdeacon shall again give them notice, as follows: Let the Catechumens draw back. Let all the Catechumens go out.

The deacon says again: Dearly beloved sons, return to your places, and wait for the hour in which baptism may be operated in you by the grace of God.

Prayer for Holy Saturday.

Omnipotent and Eternal God, behold propitiously the devotion of Thy regenerated people, who, as a hart, seek the fountain of waters, and grant that the ardour of their faith, through the mystery of baptism, sanctify both soul and body.

Then they proceed to the fonts, chanting the litany used for baptizing.

Then follows the liturgy for the consecration or blessing of the font, which we have already reproduced. After blessing the font, the priest is directed to put the following questions to the candidate:—

Indè bendicto fonte, baptizas unumquemque in ordine suo, sub his interrogationibus:

Credis in Deum Patrem omnipotentem ?

R. Credo.

Credis et in Jesum Christum Filium ejus unicum, Dominum nostrum, natum, et passum ?

R. Credo.

Credis et in Spiritum Sanctum, sanctam Ecclesiam, remissionem peccatorum, carnis resurrectionem ?

R. Credo.

Deinde per singulas vices mergis eum tertiò in aqua. Posteà cum ascenderit à fonte infans signatur à Presbytero in cerebro de chrismate, his verbis :

Deus omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu Sancto ; quique dedit tibi remissionem omnium peccatorum ; ipse te linit chrisma salutis in Christo Jesu Domino nostro in vitam æternam.

R. Amen.

Deinde ab episcopo datur eis Spiritus septiformis, ad consignandum imponit eis manum in his verbis :

Deus omnipotens, Pater Domini nostri Jesu Christi, qui regenerasti famulos tuos ex aqua et Spiritu Sancto ; quique dedistis eis remissionem omnium peccatorum ; Tu, Domine, inmitte in eos Spiritum Sanctum tuum, Paraclitum : et da eis spiritum sapientiæ et intellectus ; spiritum consilii et fortitudinis ; spiritum scientiæ et pietatis. Adimple eos Spiritu timoris Dei, in nomine Domini nostri Jesu Christi : cum quo vivis et regnas, Deus semper cum Spiritu Sancto, per omnia sæcula sæculorum.

R. Amen.

Believest thou in God, the Almighty Father ?

Ans. I do believe.

Believest thou in Jesus Christ, His only Son, our Lord, who was born and suffered ?

Ans. I do believe.

Believest thou in the Holy Ghost, the Holy Church, the remission of sins, and the resurrection of the dead ?

Ans. I do believe.

Then immerse him three times in the water. When the child has come out of the font, let him be signed on the head with chrism, the following words being said :

Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins, may He anoint thee with the chrism of salvation unto life everlasting.

Ans. Amen.

Then the Bishop shall give them the sevenfold Spirit, by imposition of hands, saying :

Almighty God, Father of our Lord Jesus Christ, who didst regenerate these Thy servants by water and the Holy Ghost, and hast given them remission of all their sins ; Thou, O Lord, send unto them Thy Holy Spirit the Paraclete, and grant unto them the spirit of wisdom, and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and piety. Fill them with the spirit of the fear of God, in the name of our Lord Jesus Christ, with whom Thou livest and reignest ever God, with the Holy Ghost, for all ages of ages. Ans. Amen.

Posteà signat eos in fronte de chrismate, dicens:	He then signs them on the forehead with chrism, saying:
Signum Christi in vitam æternam.	The sign of Christ unto life eternal.
R. Amen.	Ans. Amen.
Pax tecum.	Peace be with thee.
R. Et cum spiritu tuo.	Ans. And with thy spirit.
Indè verò cum litania ascendit ad sedem suam, et dicit:	From hence, chanting the litany, he ascends to his seat, and says:
Gloria in excelsis Deo.	Glory to God in the highest.

It is a mistake to suppose, as many have done, that the practice of immersion was abandoned as soon as infant baptism became prevalent. The baptism of infants, in cases of necessity or danger of death, had become general in the sixth century, but the practice of immersion continued until the thirteenth or fourteenth, and in fact has never been formally abandoned or entirely renounced. Father Martene (*De Ant. Eccl. Descript.* c. 1, art. 14) says: "In all the pontificals and rituals I have seen, and I have seen many, ancient as well as the more recent, immersion is prescribed. I must except, however, the ritual of the Church of Madeleine de Beaulieu (the age of which does not exceed three hundred years), in which the priest is directed to pour water on the head of the infant. (Certe in omnibus quoscumque viderim—vidi autem plures—libris ritualibus. aut Pontificalibus manuscriptis tam antiquis quam recentioribus præscribitur immersio, si forte unum excipias cenomanensem ad usum ecclesiæ S. Magdalenæ Bellilocensis exaratum, cujus character trecentos annos vix superare videtur.)

We will again refer to the rituals of baptism in our description of the baptisteries and fonts in the different countries.

Cyprian is the first who defends affusion in the administration of baptism to the sick. He writes thus to Magnus, who had submitted to him this question: "An habendi sint Christiani legitimi, eo quod aqua salutari non loti

sunt, sed perfusi?" that is, "Whether they are to be esteemed legitimate Christians, who are not washed in the water, but only poured about."

"Thou hast inquired also, dearest son," replies Cyprian, "what I think of those who in sickness and debility obtain the grace of God, whether those are to be accounted legitimate Christians, in that they are poured upon, not washed, with the saving water. Diffidence and modesty forbid me to judge beforehand any one that thinks, as he deems right, and acts as he thinks. I, as far as my poor ability conceiveth, account that the Divine blessing can in no respect be mutilated and weakened, nor any inferior gift be imparted, where what is drawn from Divine bounty is accepted with full and entire faith both of the giver and the receiver. In the saving sacraments, when need compels and God vouchsafes His mercy, His compendious methods confer the whole benefit on believers.

"Nor should it disturb any one that the sick seem only to be sprinkled or affused with water, when they attaint he grace of the Lord, since the Holy Scripture speaks." (Here Cyprian quotes Ezek. xxxvi. 25, 26; Numbers xix. 7, 19, 20; viii. 5, 6, 7; xix. 9.) "Whence it is apparent that the sprinkling of water has like force with the saving washing, and that when it is done in the Church, where the faith of the giver and receiver is entire, all holds good and is consummated and perfected by the power of the Lord and the truth of faith."*

* Cyprian, *Epist.* lxix. *ad Magnum*: Qæsisti etiam, fili carissime, quid mihi de illis videatur, qui in infirmitate et languore gratiam Dei consequuntur, an habendi sint legitimi christiani, eo, quod aqua salutari non loti sunt, sed perfusi. Qua in parte nemini verecundia et modestia nostra præjudicat, quo minus unusquisque quod putat, sentiat, et quod senserit, faciat. Nos, quantum concipit mediocritas nostra, æstimamus in nullo mutilari et debilitari posse beneficia divina, nec minus aliquid illic posse contingere, ubi plena et tota fide et dantis et sumentis accipitur, quod de divinis

The question propounded by Magnus had reference to the case of Novatian, which occurred about the middle of the third century, and is recorded by Eusebius as follows: "He (Novatian) fell into a dangerous disease, and because he was very likely to die, was poured over in the bed where he lay, if, indeed, it is proper to say that such an one could receive (baptism)." The doubt expressed by Eusebius as to the validity of this manner of receiving the ordinance was shared by the Christian Church in general. Cornelius, in a letter to Fabius, Bishop of Antioch, asserts, in reference to Novatian, "that all the clergy and a great many of the laity, were against his being chosen presbyter; because it was not lawful (they said) for any one that had been poured over, as he had been, to be admitted to any office of the clergy."

The introduction of affusion in the Church of Rome is referred by some writers to a canon of Pope Stephen II., who, during his residence in France, in 754, was consulted by the monks of Cressy, as to the lawfulness of "baptizing an infant, in case of necessity occasioned by sickness, by pouring water on its head, from a cup or the hands." The Pope, in reply, said: "Such a baptism performed in such a case of necessity, in the name of the Holy Trinity, shall be accounted valid." "This," remarks the learned Basnage (*Monument.* vol. i. præf. c. v. sec. 4), "is the first law against immersion. The Pontiff, however, did not dispense with

muneribus hauritur. . . In sacramentis salutaribus, necessitate cogente et Deo indulgentiam suam largiente, totum credentibus conferunt divina compendia. Nec quemquam morere debet quod aspergi vel perfundi videntur ægri cum gratiam dominicam consequuntur, quando Scriptura sancta per Ezechielem prophetam loquatur, et dicat. (Here Cyprian quotes Ezek. xxxvi. 25, 26; Num. xix. 7, 19, 20; viii. 5, 6, 7; xix. 9). Unde apparet, aspersionem quoque aquæ instar salutaris lavacri obtinere; et quando hæc in ecclesia fiunt, ubi sit et accipientis et dantis fides integra, stare omnino et consummari ac perfici posse majestate Domini et fidei veritate.

immersion, except in cases of extreme necessity. The authenticity of this canon is denied by some Catholics; and many laws were made after this time in Germany, France, and England, to compel dipping, and without any provision for cases of necessity. This law, therefore, did not alter the mode of dipping in public baptisms, and it was not until five hundred and fifty-seven years after, that the legislature, in a Council at Ravenna, in the year 1311, declared immersion and pouring indifferent."

The General Rubric of the Baptismal Liturgy in the Roman Ritual, edited by order of Paul V., contains the following directions:—

"The water to be used in baptism must have been blessed in the same year, on Holy Saturday, or on the Sunday of Pentecost. If it shall have failed, the parish priest must bless other water for baptism, according to the form hereinafter prescribed.

"If the hallowed water have been so diminished as to seem scarcely enough for the baptism, other water, not hallowed, may be mixed with it, but yet in a lesser quantity.

"Though baptism may be administered by affusion, or immersion, or aspersion, yet let the first or second mode, which are more in use, be retained, agreeably to the usage of the churches; so, however, that with a triple ablution the head of the person to be baptized be drenched or immerged in the form of the cross, precisely at the same time that the words are being uttered; and the same person that applies the water must utter the words.

"The upper part of the head must be washed. Particular care must be taken that the water touch immediately the skin of the head (Sedulo curandum est ut pellem capitis aqua immediate tangat). If, therefore, the person to be baptized has hair, the priest must separate

the hair, where it is thick, with the fingers of his left hand, while he pours on the water with the right. He must take care that the water flow not from the head of the infant into the holy font, but into the sacrarium of the baptistery built near the font; or that being received in a vessel had ready for the purpose, it be poured into the sacrarium of the baptistery, or into that of the church.

"Of course the lawful minister of baptism is the parish priest. The Latin presbyter shall always use the Latin form; but whenever an infant or adult is in danger of life, he can be baptized without solemnity in any language, and by any person, whether cleric or laic, whether man or woman; provided, however, the form and intention of the church be observed.

"In case there is danger of death, a child must be baptized before it is born, as soon as any part of it appears, whether head or hand, or foot, or any other part; provided, however, that if it be not the head, it be rebaptized.

"The sacred chrism and holy oil of catechumens which are needful in baptism, must have been blessed by the bishop in the same year, on Holy Thursday."

This ritual, which is now used in the Roman Catholic churches, directs affusion:—"Then the godfather or godmother, or both, holding the infant, the priest takes the baptismal water in a little vessel or jug, and pours the same three times upon the head of the infant in the form of the cross, and at the same time, he says, uttering the words once only, distinctly and attentively:—

"N. I baptize thee in the name of the Fa+ther—he pours firstly; and of the +Son—he pours a second time; and of the Holy+Ghost—he pours a third time."

"Immediately after the baptism is conferred, the priest dips his thumb in the sacred chrism, and anoints the

baptized one, on the crown of the head, in the form of the cross, saying:—

"Almighty God, the Father of our Lord Jesus Christ," etc., as in the Liturgy of Pope Gelasius, which we have already given.

"Then he wipes with silk, or something like it, his thumb, and the places anointed by him, and lays upon the head of the baptized a small white linen in lieu of the white robe (loco vestis albæ), saying:—

"Accipe vestem candidam, quam immaculatam perferas ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam. R. Amen. Receive this white garment, and see that thou carry it without stain before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Answer. Amen.

"After this he gives to him, or to the godfather, a lighted candle, saying:—N. Accipe lampadem ardentem, et irreprehensibilis custodi baptismum tuum; serva Dei mandata, ut cum omnibus sanctis in aulâ cœlesti, habeasque vitam æternam, et vivas in sæcula sæculorum. R. Amen. N. Receive this burning light, and keep thy baptism, so as to be without blame; keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet Him in the company of all the saints in the heavenly court, and have eternal life, and live for ever and ever. Answer. Amen.

"Last of all he says:—N. Go in peace, and the Lord be with thee. Answer. Amen."

A rubric is added, directing that if several are to be baptized at once, the first interrogation of the name, the exsufflation, the impressing of the cross, the touching of the ears and nostrils with the priest's spittle, the renouncing interrogations and answers, the anointing with the catechumenical oil, the interrogation of faith or the creed, the baptizing act, the anointing with the chrism,

the laying on of the white robe, and the delivering of the lighted candle, must all be done to each individually, first to the males, and next to the females.

At an early period of ecclesiastical history, we find confirmation administered in immediate connection with baptism. Tertullian speaks expressly of confirmation as following immediately after the administration of baptism, (*De Baptismo*, c. 7, 8) and traces the use of the chrism to the ancient practice of anointing the priests under the Jewish law. (*De resurrect. carn.* c. 8.) Baptism being regarded as a solemn compact, or covenant, it was natural to look upon confirmation as the seal by which the contract was ratified or completed, and hence confirmation was usually administered, not by the baptizing presbyters or deacons, but by the bishop, as the chief minister of the church. Pope Innocent, in one of his decrees, says:— "Infants are not to be sealed or confirmed by any but the bishop." (*Ep.* i. c. 4.) The permanent separation of confirmation from baptism cannot, perhaps, be assigned to an earlier date than the thirteenth century.

A question was referred by Cyprian to Stephen, Bishop of Rome (Cyprian, *Ep.* 72, *ad Steph.*), whether it was necessary to rebaptize heretics who sought admission to the catholic church, or it should be deemed sufficient, proceeding upon the acknowledged validity of their baptism, to receive them with the simple ceremony of imposition of hands, and ecclesiastical benediction? The Roman bishop, in reply, acceded to the latter opinion. But the African bishops, on the other hand, declared the baptism of heretics to be null and void, and would not recognize their confirmation at the hands of a catholic bishop as sufficient for their reception into the church. They demanded another baptism, to be followed by the usual confirmation. Notwithstanding this demonstration of their sentiments, the Church of Rome persevered in

maintaining that the baptism of heretics, provided only that it was administered in due form, was valid and sufficient, and that the sacrament ought not to be repeated. This opinion finally prevailed; and even the African churches at length agreed on this point with those of Rome, Gaul, Spain, and Asia Minor. And hence the practice was generally established, that all heretics or schismatics, except those who did not baptize in the name of the Trinity, or who denied the validity of catholic baptism, should be received as members of the catholic church, upon recantation of their former errors, by the mere imposition of hands, or confirmation. (See *Conc. Constantinop.* I. A.D. 381, can. 7; *Conc. Arausiac* I. A.D. 441, can. 8; *Conc. Arelat.* II. A.D. 455, can. 26; *Conc. Epaon.* A.D. 517, c. 16.)

Baptism was wholly rejected by several sects, who spoke of it in a disparaging manner. Theodoret (*Hæret. Fabul.* lib. i. c. x.) describes the Ascodrutæ, who were a sort of Gnostics, as asserting that "Divine mysteries, being the images of invisible things, were not to be performed by visible things, nor incorporeal things by what is sensible and corporeal; therefore, they never baptized any that were of their sect, nor celebrated any part of the mystery of baptism among them; for they said, the knowledge of all things was their redemption."

The followers of Quintilla, a woman preacher at Carthage, were opposed to baptism, pleading that "faith alone was sufficient to save men, as it did Abraham, who pleased God without any other sacrament but that of faith."* Against this doctrine, Tertullian, as we have already noticed, wrote his Treatise on Baptism.

* Adeo dicunt, baptismus non est necessarius, quibus fides satis est: nam et Abraham nullius aquæ nisi fidei sacramento Deo placuit. (*De Baptismo.*)

The Archontici rejected baptism and the Eucharist as foreign institutions, given by Sabaoth, the God of the Jews, and the giver of the law, whom they blasphemously distinguished from the Supreme God. (Epiphanius, *Hæres.* xi. *de Archonticis*, and Theodoret, *Hæret. Fabul.* lib. i. c. xi.)

The Seleusians and Hermians pretended that baptism by water was not instituted by Christ, because John the Baptist, comparing his own baptism with that of Christ, says, "I baptize you with water, but He that cometh after me shall baptize you with the Holy Ghost and with fire." (Augustine, *De Hæres.* c. lix.) Some of them, when they had baptized men in water, also made a mark upon their ears with fire, thus joining, as they thought, water baptism with baptism by fire.

The Messalians, or Euchites (from εὐχὴ, prayer), resolved all religion into prayer. They seem to have denied the spiritual efficacy of baptism, and to have participated in the reaction against the high notions almost universally entertained respecting the supernatural powers of this ordinance. Euthymius (*Panopl.* part. ii. titul. xxii.) describes them as maintaining "that baptism did not eradicate sin, that neither baptism nor participation of the Eucharist could give a man the perfection of a Christian, but only such prayer as they pretended to." See also Harmenopolus, *De Sectis.* c. xviii. in *Bibliotheca Patrum—Greek and Latin* i. p. 536. Theodoret says:—"Baptism is not like a razor only, as the Messalian enthusiasts call it, which takes away sins that are past, though it has this effect among many others; for if this were the only work of baptism, for what reason should we baptize infants, who have never yet tasted of sin? for the sacrament does not only promise this effect, but greater and more perfect things than that. It is the earnest of future good, the type of the resurrection to come, the communication of

our Lord's passion, the participation of our Lord's resurrection, the garment of salvation, the clothing of joy, and the robe of light, or rather light itself." (*Fabul. Hæretic.* lib. v. c. xviii.) From this it would appear that the Messalians or Euchites rejected not the baptism of water, but the opinion that it conferred any special gift upon the candidate.

The Marcionites, regarding the Good Deity as holding married life in detestation, admitted none to baptism and the Lord's Supper but the unmarried.* Epiphanius informs us that they permitted women to baptize, used water in the cup, and repeated baptism three times. (*Hæres.* 42.) They practised also the vicarious baptism of the living for the dead, which is described by Chrysostom (*Hom.* xl. *In* 1 *Cor.*) as follows: "When a catechumen dies, they conceal a living person under the bed of the departed. Then they stand before the bed, and ask the dead person whether or not he is willing to be baptized? Instead of the dead, who is unable to answer, the person under the bed replies in the affirmative. Hereupon they baptize him instead of the deceased, and thus make quite a farce of the whole matter. Such power has Satan over the minds of foolish men. And if you complain of this transaction, they appeal to the words of the Apostle Paul, who speaks of being 'baptized for the dead.'"

The Valentinians used a mystical invocation in the administration of baptism. Irenæus, in his book against Heresies, alludes to those heretics in the following terms: "Some of them frame a bridal chamber, and solemnize an initiation, with certain invocations upon those who are

* Tertullian, *Adversus Marc.* lib. iv. c. 34. He shows that baptism ought to be administered to all, and defends the institution of marriage.

being perfected, and they say that what they do is a spiritual marriage, after the similitude of the marriages on high. Others bring them to the water, and, baptizing, use these words, 'Into the name of the unknown Father of all, into Truth the mother of all, into Him that descended upon Jesus, for the union, redemption, and communion of their virtues.' While others utter certain Hebrew names, the more to astound the initiated, thus: 'Basema, Chamassi, Baaenaora, Mystadia, Ruada, Cusia, Babephor, Calathi.' Of which the interpretation is as follows: 'That which is above all power of the Father I invoke, which is named Light, and a good Spirit and Life; for thou hast reigned in the body.' And others, again, rehearse the form of redemption thus: 'The name which is hidden from all Godhead, and Dominion, and Truth, which Jesus of Nazareth put on in the lives of the light of Christ the Lord, who lives by the Holy Spirit unto angelical redemption.' The name of restitution: 'Messia Uphareg, Namamsaeman, Chaldaeam, Mosomedaea, Acphranae, Psana, Jesu Nazaria.' Of these the interpretation runs thus: 'I divide not the Spirit, the heart, and the Supercelestial Power, the merciful One. May I profit by Thy name, O Saviour of Truth!' And while the initiators themselves rehearse these forms, the initiated answers, 'I have been confirmed and ransomed, and ransom my own soul from this world, and from all things that are of it, in the name of Jao, who purchased His own soul unto redemption, in Christ the living.' Then those who are present subjoin, 'Peace to all upon whom this Name resteth.' Then they besmear the initiated with the juice of balsam; for this ointment they say is the type of the fragrance that is above all."

"Some of them, however, say that bringing to the water is superfluous, but mix oil and water together, and, with invocations like what we have said, cast it on the head of

the initiated. And this they will have to be redemption, and they, too, anoint him with balsam." (*Against Heresies*, book i. chap. xxi.)

The Tritheists and Priscillianists, Gnostics who first introduced the doctrine of three Gods into the world, instead of baptizing in the name of the Father, Son, and Holy Ghost, administered the ordinance in the name of three unoriginated principles, as we learn from one of the so-called apostolical canons, which is directly aimed at them in these words: "If any bishop or presbyter baptize not according to the command of Christ, 'In the name of the Father, Son, and Holy Ghost,' but in three unoriginated principles, or in three Sons, or in three Paracletes or Holy Ghosts, let him be deposed."*

Menander, who was a disciple of Simon Magus, taught that no one could be saved except he was baptized in his name. (See Tertullian, *De Præscription.* c. xlvi.) Irenæus and Epiphanius tell us that this Menander professed "to be the Messiah; for he taught that he was the person sent for the salvation of men, and to gather a church by mysteries of his own appointing, to deliver men from the dominion of the angels, and principalities, and powers that made the world." (*Adv. Hæres.* i. c. xxi. and *Hæres.* xxii. n. i.)

The followers of Montanus, who took upon him to be the Holy Ghost, and had under him two prophetesses, Priscilla and Maximilla, in the administration of baptism, added these names to the Father and Son, instead of the Holy Ghost.

The Paulianists, or disciples of Paulus Samosatensis, Bishop of Antioch, who denied the divinity of Christ, baptized without mentioning the persons of the Trinity.

The Eunomians and other sects used this form: "I

* *Can. Apost.* xlix.

baptize thee into the death of Christ." Against this practice is directed one of the Apostolic Canons, which says: "If any bishop or presbyter use not three immersions in the celebration of baptism, but one only given in the death of Christ, let him be deposed, for our Lord did not say, 'Baptize into My death,' but, 'Go, teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.'" (*Can.* 1.)

PART II.

BAPTISTERIES AND FONTS.

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IN the times of the apostles and their immediate successors, the converts were baptized in a river, a lake, a sea, and wherever water in sufficient quantity could be found for the administration of the rite by immersion. Thus, John the Baptist immersed in the River Jordan at Enon, where there was much water, and so did the disciples of Christ. (*John* iii. 22.) But baptism could be administered in any other river or place of water, as appears from various passages in the Acts of the Apostles. The Ethiopian Eunuch went down into water lying by the roadside to receive baptism at the hands of Philip. It is not unlikely that Paul baptized Lydia and her household in the river that runs by the city of Philippi. In his Second Apology, Justin Martyr states that this was the custom in his time; he says that the converts were "led to a place where there was water," and baptized.

Tertullian observes that "it makes no difference whether one is washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is there any difference between those whom John dipped in Jordan, and those whom Peter plunged in the Tiber; for" he adds, "the waters are made the sacrament of sanctification by invocation of God. The Spirit immediately

descends from heaven, and resting upon them, sanctifies them by Himself; and they, being so sanctified, receive the power of sanctifying." (Nulla distinctio est, mari quis an stagno, flumine an fonte, lacu an alveo diluatur; nec quicquam refert inter eos quos Joannes in Jordane, et quos Petrus in Tiberi tinxit etc. (*De Baptismo*, c. iv.)

Tertullian also speaks of their going from the church to the water, and then making their renunciations there as they had done in the church before. (Aquam adituri, ibidem, sed et aliquanto prius in ecclesia sub antistitis manu contestamur nos renuntiare diabolo, et pompæ, et angelis ejus. (*De Corona Milit.* c. 3.)

The author of the Recognitions, under the name of Clemens Romanus, represents Peter preaching to the people, and telling them "they might wash away their sins in the water of a river, or a fountain, or the sea, by invoking the name of the blessed Trinity upon them." (Ut in præsenti quidem tempore diluantur peccata vostra per aquam fontis, aut fluminis, aut etiam maris, invocato super vos Trino Beatitudinis nomine. (*Clem. Recognit.* lib. iv. c. 32.)

Walafrid Strabo acknowledges that the believers in the times of the apostles were baptized with great simplicity in rivers or fountains.* The same admission is made by Honorius Augustus, in his *Gemma Animæ* (lib. iii. c. 106).† We have already seen that Paulinus baptized the Northumbrian converts in the rivers Glen and Sarle in the North of England. In the Acts of Apollinarius and

* "Sciendum autem, primò simpliciter in fluviis vel fontibus baptizatos credentes; ipse enim Dominus noster Jesus Christus, ut in nobis idem consecraret lavacrum, in Jordane baptizatus est à Joanne, et sicut alibi legitur; erat Joannes baptizans in Ænon, juxta Salim, quia aquæ multæ erant." (*De Ritibus Eccles.* c. 26.)

† "Sciendum est, quòd apostoli, et eorum discipuli in fluviis, vel stagnis, vel in fontibus baptizabant."

Victor, it is mentioned that these two missionaries led their catechumens to the sea to administer to them the rite of baptism.*

In his Book on Holy Places, Bede says: "In the place where our Lord was baptized, stands a wooden cross as high as a man's neck, and sometimes covered by the water. From it to the farther, that is, the eastern bank, is a sling's cast; and on the nearer bank is a large monastery of St. John the Baptist on a rising ground, and famous for a very handsome church, from which they descend to the cross by a bridge supported on arches, to offer up their prayers. In the farther part of the river is a quadrangular church, supported on four stone arches, covered with burnt tiles, where our Lord's clothes are said to have been kept whilst he was baptized. Men do not enter this church, but come together around it from all quarters; from the place where the Jordan leaves the Sea of Galilee, to where it enters the Dead Sea, is a journey of eight days." †

During the dark days of imperial persecutions the primitive Christians of Rome found a ready refuge in the Catacombs, where they constructed baptisteries for the administration of the rite by immersion. The most remarkable of these is the baptistery in the Catacomb of

* Martene, *De Antiq. Eccles. Ritib.* i. p. 3.

† Bede: In loco, in quo Dominus baptizatus est, crux lignea stat usque ad collum alta, quæ aliquotiens aqua transcendente absconditur: à quo loco ripa ulterior, id est, Orientalis in jactu fundæ est, citerior verò ripa in supercilio monticuli grande monasterium gestat B. Johannis Baptistæ ecclesia clarum; de quo per pontem arcubus suffultum solent descendere ad illam crucem, et orare. In extrema fluminis parte, quadrata ecclesia est quatuor lapideis cancris superposita, coctili creta desuper tecta, ubi Domini vestimenta cùm baptizaretur, servata esse dicuntur. Hanc non homines intrare, sed undique cingere ac penetrare solent. Ab eo loco, quo de faucibus maris Galilæa Jordanis exit, usque ubi Mare Mortuum intrat, octo dierum iter est. (*De locis sanctis Libellus*, cap. xiii.)

San Ponziano, on the right side of the Via Portuensis, and at a short distance beyond the modern Porta Portese. Through this cemetery a stream of water runs, the channel of which is diverted into a reservoir, which was used for administering baptism by immersion from the

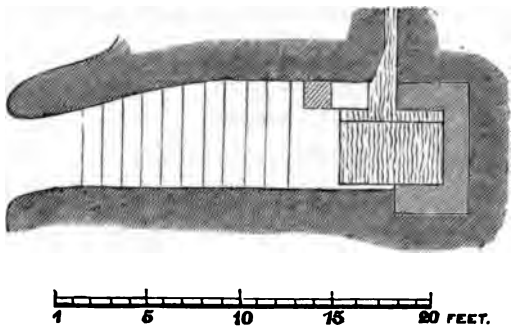


Fig. 18. PLAN OF BAPTISTERY IN CATACOMB OF S. PONZIANO, ROME.

first to the fourth centuries. A perspective view of this antique baptistery will be found in the Frontispiece.

The dimensions of the reservoir, which is still full of water, are four and a half feet in length, three feet and a

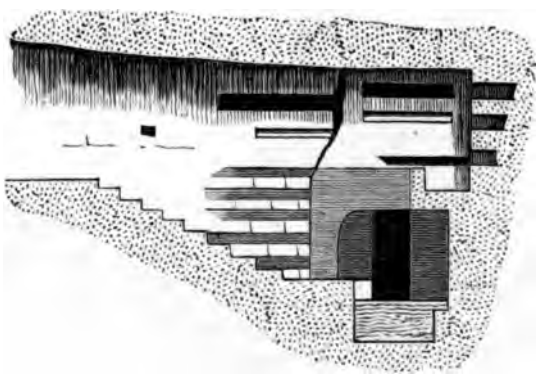


Fig. 19. SECTIONAL VIEW OF BAPTISTERY IN CATACOMB OF S. PONZIANO.

half in width, and three feet and a half in depth. The annexed engravings (Figs. 18 and 19) give the plan and a

sectional view of this interesting baptistery, in which the neophytes were immersed by standing or kneeling in the water, and bending forward under the hand of the administrator.

The Catacombs of the Vatican and St. Alexander contained natural springs, those of St. Priscilla and St. Callixtus received water by means of canals into cisterns, vestiges of which still remain.

The first mention of a baptistery, or a place appropriated to the purposes of baptism, occurs in the *Gesta S. Marcelli, in Surii vit.* S. D. 16 Jan.; and this baptistery was in a private house.

It was only after the conversion of the Emperor Constantine to Christianity that its rites were permitted to be celebrated in public. Under his reign churches were erected with great splendour. In addition to the basilica itself, it was necessary to have a building in which the baptism of the people who were converted to the gospel might be administered. This rite being performed by immersion, and the number of persons being considerable, because in general it took place only at the two most solemn festivals of the year, a spacious building for this purpose was required, and one was usually erected in the vicinity of a church. In the fifth and sixth centuries, baptisteries or baptismal churches (ecclesiæ baptismales) were general, and sometimes very large. The church of Santa Sophia, at Constantinople, had a most spacious baptistery attached to it, in which one of the councils of the Church assembled.* An idea of the size of some of these edifices may be formed, when we remember that in some places, as Antioch, no less than three thousand persons sometimes received baptism at one time.

* The baptistery of Sta. Sophia was called μεγα φωτιστήριον "the great illuminatory."

The word "baptistery" is derived from the Greek *βαπτιστήριον*, a large vase, labrum, or piscina of the frigidarium in the ancient Roman baths, which was used to bathe in. It was called by the Romans *baptisterium*. Pliny mentions a large baptistery he had in his house.* The Christian baptisteries were circular or octagonal in form. The oldest were circular, copied, as some archæologists think, from the circular Roman temples, which supplied a graceful model for buildings that were not to be so large as churches. It is more probable, however, that the form of these buildings was imitated from some apartment in a Roman bath, most likely the frigidarium, or cold bath, a round hall, a plan of which is shown in the annexed engravings. (Figs. 20 and 21.) They represent the



Fig. 20. SECTION OF FRIGIDARIUM OF BATH, POMPEII.

frigidarium of the Pompeii baths, discovered some years ago. It is a round chamber, with a ceiling in the form of a truncated cone; near the top is a window, from which

* Pliny: Inde apodyterium balinei laxum, et hilari excipit cella frigidaria, in qua baptisterium amplum atque opacum. (Lib. v. epist. 6.)

it is lighted. The plinth, or base of the wall, is entirely of marble, and four niches are disposed round the room at equal distances, with seats for the convenience of the bathers. The alveus, or basin, is twelve feet and ten inches in diameter, three feet deep, and entirely lined with white marble; two marble steps facilitate the descent into the basin. (Fig. 21.) The water ran into this bath

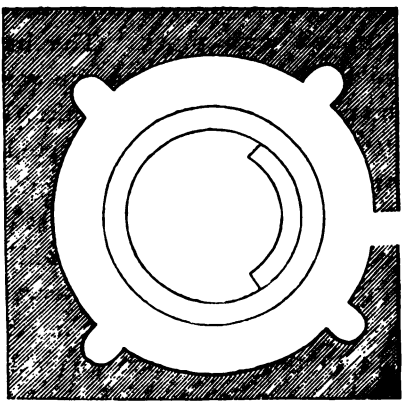


Fig. 21. PLAN OF FRIGIDARIUM OF BATH, POMPEII.

in a copious stream, through a spout placed in the wall, three feet and seven inches from the edge of the basin. At the bottom of the alveus is a small outlet for the purpose of emptying and cleansing it. This frigidarium had been highly decorated, and is still remarkable for its preservation and beauty.*

The internal arrangement of the ancient baptisteries strictly corresponds with the above plan.† They are in most cases circular buildings, surmounted with a dome or cupola. In the centre is a large basin, which was called by the Latins *baptisterium*, *lavacrum* (bath)

* *Encyclopædia*, Article *Bath*.

† The baptistery at Nocera, now known as the church of Santa Maria Maggiore, was formerly a Roman bath.

and *natatorium* (swimming place), and by the Greek ecclesiastical writers "κολυμβήθρα" or pool. Socrates, in his Church History (vii. 17), expressly distinguishes the font, or central basin, from the baptistery, or the outer building, with which it has sometimes been confounded, and perhaps latterly become synonymous, as "the pool of the baptistery" (κολυμβήθρα τοῦ βαπτιστηρίου). Some of the baptisteries were erected over natural rivulets; others were supplied with pipes. The baptisteries are usually situated in the approach to the western or principal gate of the church, to typify the initiation of the new Christian. They were generally constructed of large size, in order to afford accommodation to the great number of persons baptized at the three principal festivals of Easter, Pentecost, and Epiphany, and for this additional reason, that as the right of baptizing was reserved only to the bishop, however numerous might be the churches in the larger cities, still there was but one general baptistery to which all resorted, and which was attached to the Metropolitan, or Bishop's church.

Baptisteries are mentioned by Cyril of Jerusalem, in whose time they were divided into two parts, outer and inner, in the former of which the preparations for baptism were made, and in the latter the ordinance itself was administered (*Catech. Mystag.* i. 2, ii. 1; Ambros. *De Init.* c. 2, 5; *De Sacr.* lib. iii. c. 2, *epis.* 33). Augustine speaks of a part of the baptistery appropriated to women—*ut in parte fœminarum observanti ad baptisterium.*

Paulinus, Bishop of Nola, speaking of the generosity of his friend Severus, says he built two churches, and a baptistery between them both. It consisted of a προαύλιος οἶκος (a porch or ante-room), where the persons to be baptized made their confession of faith, and an ἐσώτερος οἶκος (or inner room), where the ceremony of baptism was performed.

The accompanying woodcut represents a plan of an ancient Christian basilica, or church, with its outer buildings. (See Fig. 22.)

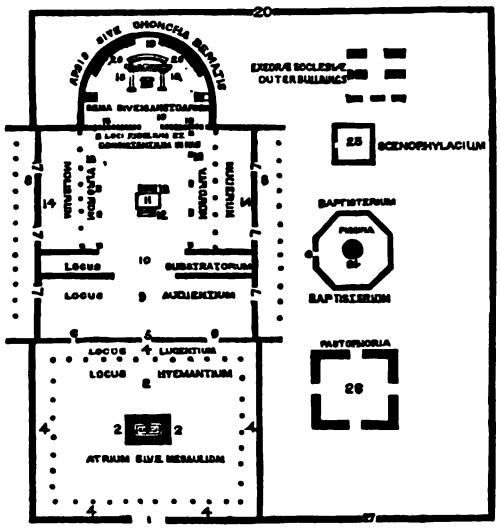


Fig. 22. PLAN OF AN ANCIENT CHRISTIAN BASILICA. (From *Bingham's Christian Antiquities.*)

1. Entrance into the Area before the Church. 2. Atrium, or Area leading from the Porch to the Church. 3. Fountain of water in the middle of the square. 4. Porticoes about the Area, called the Exterior Narthex of the Church and place of Mourners. 5. The great gate of the Church. 6. The two lesser gates. 7. Northern and Southern gates. 8. Cloisters on the North and South side of the Church. 9. Interior Narthex where the Catechumens and Hearers stood. 10. Place of the Substrati, or third degree of Penitents. 11. Reading Desk. 12. Ascent on both sides of the Reading Desk. 13. Inner Porticoes for Men below. 14. Catechumia, or Upper Galleries for the Women. 15. Rails of the Chancel. 16. The Bema, or Chancel. 17. The Altar, or Communion Table. 18. Arched Canopy round the Altar. 19. The Bishop's Seat. 20. The Seats of Presbyters. 21. The Inner Vestry. 22. Paratorium, or place for receiving the Offerings of the People. 23. Scenophylacium, or the Great Repository. 24. The Baptistery. 25. The Font, or Basin in the Middle of the Baptistery. 26. Pastophoria, Dwelling Houses for the Ministers, with Schools, Libraries, &c., on each side of the Church.

Churches, especially after the fourth century, consisted of three principal divisions. At the east was the *bema* choir, sanctum or place of the altar, reserved for the bishop and clergy—often in the form of a semi-circular recess or apsis, and railed off from the nave by cancelli, or rails. The nave (*ναος*, a ship) was the body of the church, or place of usual assembly for the people, having in it the ambo, or reader's desk or pulpit. The sexes were usually

kept separate during worship, the men being on the south side and the women on the north side. The catechumens were placed behind the believers, according to their various classes, and behind them again were placed a certain class of penitents. Round the wall were recesses for private meditation and prayer, and aisles (alæ) separated the nave from those chambers. Lastly, there was the narthex (ante-temple or portico), occupying the front of the edifice, and entered by three doors from the outer porch; and there were three entrances inward from it, the principal one opening into the nave, directly opposite to the altar. Two of the doors, consisting of two folding leaves, were named the priests' door and the men's door. The vestibule, properly so called, was the place appropriated to certain catechumens and penitents. There also stood the font, or cantharus, for washing prior to entrance; and here, in Abyssinia, the worshippers put off their sandals.

The exedræ, or buildings outside the church, comprehended generally the wings and exterior apartments, and also separate buildings, such as the baptistery. The court and atrium was the open space between the outside walls and the church, and there stood such outcasts as were not permitted to enter the church. There were other buildings, such as the vestry, or repository for sacred utensils (*aimeliarcheion*); and sometimes there were also prisons (called decanica). Libraries, schools, and houses for the officiating clergy sprang up round the church; hospitals for the sick, and diversoria, or places for the entertainment of strangers.

It was enacted, by laws both of Church and State, that baptism should be performed only in the public baptisteries. In Justinian's 58th Novel, in which oratories in private houses are allowed, it is forbidden in general to celebrate any of the sacerdotal offices (*ἱεραὶ λειτουργίαι*)

in them; and in Novella 42, c. 2, the administration of baptism and the Lord's Supper are expressly interdicted. However, in cases of necessity, sickness, imprisonment, journeying, and the like, this rule was not enforced. We read of martyrs baptized in prison, clinics on the sick-bed, and others at sea, or on a journey. Jerome says "that in villages and castles, and places remote from the bishop's church, men were baptized by presbyters and deacons." (*Dialog. cum Lucifer.* c. 4.)

In some large dioceses and cities, and by the liberality of emperors, the number of baptisteries was sometimes increased; in which cases, however, the cathedral baptistery always retained a certain degree of preference. (Duranti. *Rit. Eccl.* lib. i. c. 19.)

"If it is clear that from the third or fourth centuries infant baptism was sanctioned and practised in cases of sickness or danger of death, it is equally clear that, for many centuries, adult baptism was much more commonly adopted. As plenary immersion was insisted upon, the baptisteries always contained a large bath, into which the neophytes descended by steps. The men and women were baptized on different days. In the case of adults, it was customary to unite confirmation with baptism. At first, the bishop alone was authorized to administer the sacraments, as he was supposed to impart to them their mysterious virtues. But the inconvenience of large multitudes, and the labour which was entailed upon the bishop, often an infirm old man, gradually led to a change of system; the parochial minister was authorized to baptize. This alteration caused the baptisteries to be multiplied, and at length united to, or rather changed into, parish churches.

"When, in the course of time, adult baptism became the exception, and infant baptism the rule, the baptisteries were deserted, and fonts large enough for the immersion

of infants were, for the most part, placed in the church, near the entrance; a position emblematical of the admission of the newly-baptized into the congregation." (Knight's *Church Architecture.*) The latest baptistery, that of Pistoia, in Italy, was erected A.D. 1337.

ITALY.

We now give a full list of the baptisteries in Italy, with indication of their form and the time of their foundation.*

BAPTISTERIES.	FORM.	EPOCH OF CONSTRUCTION.
Rome, St. John of Lateran	Octagonal	4th century.
„ S. Costanza	Circular	„
Naples, S. Stefano	„	„
Nocera, S. Maria Maggiore	„	„
Milan, S. Giovanni, for men	Octagonal	„
Milan, S. Stefano, for women	„	„
Pesaro	„	„
Rome, Basilica S. Stefano	„	About A.D. 440.
Classe, Della Petriana	Square	„
Ravenna, S. Giovanni	Octagonal	„
„ S. Maria in Cosmedin	„	A.D. 550.
Canosa, in Apulia	Twelve-sided	6th century.
Trieste, in Istria	Octagonal	„
Parenzo, „	„	„
Pirano, „	„	„
Cittanova, „	„	„
Capodistria, „	Circular	„
Aquileja	Octagonal	„
Grado	„	„
Brescia	Circular	End of 6th century.
Novara	Octagonal	„
Asti	Polygonal	„
Baveno, on Lake Maggiore	Circular	6th or 7th century.
Como	Octagonal	„
Lenno, on Lake Como	„	„
Gravedona, „ „	„	„

* See *Il Battistero di Parma da Michaele Lopez*, pp. 124, 125.

BAPTISTERIES.	FORM.	EPOCH OF CONSTRUCTION.
Menaggio, on Lake Como	Long square.	6th or 7th century.
S. Giovanni, in Atrio, on Lake Como	Octagonal	,,
Galliano, Prov. of Como	Irregular	,,
Arsago, Prov. of Milan	,,	,,
Berzanò ,, ,, ,,	Octagonal	,,
Mazzo, Prov. of Valtellina	,,	?
Castrocaro, near Forli	Circular	
Florence	Octagonal	7th century.
Lucca	Square	,,
Bologna	Twelve-sided	,,
Serravalle	Octagonal	8th century ?
Pavia, for men	,,	8th century.
,, for women	?	,,
Verona	Octagonal	,,
Cividale, in Venetian Provinces	,,	,,
Pola, in Istria	Greek Cross.	?
Albenga	?	8th or 9th century.
Ascoli	Square	9th or 10th century.
Volterra	Octagonal	,,
Biella, in Piedmont	Greek Cross.	,,
Chieri, ,,	Octagonal	,,
Agliate, Prov. of Milan	,,	,,
Mariano, Prov. of Como	,,	,,
Varese, ,, ,, ,,	,,	,,
Rovigno (Istria)	Heptagonal	9th century.
Cremona	Octagonal	A.D. 900 ?
Domo, Prov. of Como	?	11th century.
Castel-Seprio, ,,	Hexagonal	,,
Oggiono ,,	Octagonal	,,
Abiasca, Diocese of Milan	?	?
Faido, ,, ,, ,,	?	?
Torcello	Octagonal	A.D. 1009.
Murano	,,	11th century.
Chioggia	Circular	,,
Padua	Square	11th or 12th century.
Vigolo Marchese, Prov. of Piacenza	Circular	,,
Genoa, S. Giovanni	Octagonal ?	?
Reggio, in Emilia	?	?
Pisa ,, ,,	Circular	A.D. 1153.
Parma ,, ,,	Octagonal	A.D. 1196.
Pistoia	,,	A.D. 1337.

In his *De Vitis Romanorum Pontificum*, Anastasius Bibliothecarius* mentions the erection and restoration of baptisteries in connection with several churches in and near Rome, as those of S. Prassede† and S. Pudentiana‡ by Pius I. (A.D. 142–157); S. Anastasio,§ SS. Rufina e Secunda,‖ and S. Pietro on the Appian Way¶ by Hadrian I. (772–95); S. Susanna** and S. Andrea Apostolo on the Appian Way,†† by Leo III. (795–816);

* Anastasius Bibliothecarius lived in the 9th century, and was present at the Œcumenical Council held at Constantinople in 869. He is the author of the *Liber Pontificalis*, which contains the lives of the Popes as far as Nicholas I. (A.D. 858), and of an Ecclesiastical History.

† Et rogavit Beatum Pium Episcopum (Virgo Praxides) ut Thermas Novati, quæ jam in usu non erant, ecclesiam dedicaret et placuit Sancto Pio Episcopo, et dedicavit ecclesiam Thermas Novati, in nomine beatæ Praxedis Virginis, quam et titulum constituit in urbe Roma, in vico qui appellatur Laterica. In quo et baptisterium consecravit sub die tertio idus majas. (Ex MS. Liberiano apud Anatasium, *De Vitis Rom. Pont. cum notis Blanchinii*, t. ii. p. 124.)

‡ Hic ex rogatu Beatæ Praxidis dedicavit ecclesiam Thermas Novati in Vico patritii in honorem sororis suæ sanctæ Pudentianæ, ubi et multi dona obtulit, ubi sæpius sacrificium Domino offerent ministrabat; immo et fontem baptismi construi fecit, manu sua benedixit et consecravit, et multos venientes ad fidem baptizavit in nomine Trinitatis. (Anastasius, *In Vita Pii.*)

§ Basilica vero monasterio beati Anastasii Christi martyris, una cum baptisterio (Anastasius, *In Vita Hadriani.*)

‖ Imo et basilicam Stæ. Rufinæ et Secundæ, quæ ponitur in episcopio Silvæ Candidæ, quæ olitana vetustate marcuerat una cum baptisterio summo studio renovavit. (*In Vita Hadriani.*)

¶ Basilicam beati Petri Apostoli sitam Via Appia in Silice ultra sanctum Thomam Apostolum non procul a tricesimo, desolatione, ruinisque præventam a novo una cum baptisterio restaurans mole magnitudinis decoravit. (*In Vita Hadriani.*)

** Sed et baptisterium ibi constituit, et dona obtulit. (*In Vita Leonis*, sect. 365.)

†† Sæpedictus vero antistes sanctissimus ecclesiæ beati Andræ Apostoli, sitæ in tricesimo Via Appia in Silice, sarta tecta noviter renovavit, una cum baptisterio et porticus. (*In Vita Leonis*, sect. 380.)

S. Maria Maggiore* and S. Maria in Trastevere† by Benedictus III. (855–58). Most of these were restorations. At S. Andrea Apostolo, the baptistery is expressly described as a large circular building, with a spacious basin in the centre.‡ No vestiges of these baptisteries remain.

Baths were frequently attached to the churches. Anastasius often mentions the construction of them; he tells us, for instance, that the Pope Symmachus erected a bath for the church of S. Pancrazio, near Rome, and that at the Basilica of St. Paul he introduced water behind the apsis, and constructed a bath (post absidem aquam introduxit ubi et balneum a fundamentis fecit, *In Vita Symmachi*). Blanchinius, the learned annotator of Anastasius, is of opinion that these baths were used for the administration of baptism by immersion, according to usage. (Ubi aquarum copia suppeteret ad baptismum per immersionem de more celebrandum. *De Vitis Rom. Pont. cum notis Blanchinii*, vol. iii. p. 36.)

In his life of Marcellus, Pope of Rome A.D. 304, Anastasius informs us that twenty-five parochial churches were established by that prelate, in the city, for the administration of baptism to the multitudes, who were

* Et in basilica sanctæ Dei Genetricis, semperque Virginis Dominæ nostræ, quæ ad præsepe nuncupatur in qua vero basilica baptisterium destructum multo per tempora manserat, celeri studio, futuram sperans a Domino retributionem, restauravit, et ad pristinum statum perduci procuravit. (*In Vita Benedicti* III. sect. 567.)

† In ecclesia beatæ Dei Genetricis, semperque Virginis Mariæ Dominæ nostræ, quæ ponitur trans Tyberim porticum atque baptisterium cum sacratoria omnia et in omnibus sarta tecta noviter renovavit. (*In Vita Benedicti*, sect. 572.)

‡ Quia angustior locus populi existebat qui ad baptismum veniebat isdem præsul a fundamentis ipsum baptisterium in rotundum ampla largitate construens in meliorem erexit statum, atque sacrum fontem in medio largiori spatio fundavit, et in circuitu columnis porphyreticis decoravit, etc. (*In Vita Leonis* III. sect. 397.)

brought over from paganism. (XXV. Titulos in urbe Roma constituit, quasi diœceses propter baptismum et pœnitentiam multorum, qui convertebantur ex paganis. *In Vita Marcelli.*)

BAPTISTERY OF CONSTANTINE.

We may now proceed to speak of this baptistery, which has been ascribed to Constantine, and in which some antiquarians have been willing to discover the remains of *thermæ*, or baths, originally within the precincts of the imperial palace. This building stands at a short distance from the church of St. John of Lateran, and now bears the name of San Giovanni in Fonte, an appellation usually given to the baptisteries in the peninsula. All this region was originally occupied by the house and gardens of a wealthy Roman, Plautius Lateranus, who was put to death by Nero.* The house, subsequently, became one of the imperial palaces. Constantine possessed it in his turn, until he left Rome for his new capital in the East.

That this baptistery cannot be justly entitled to the name it bears, is sufficiently evident from the well-attested fact that Constantine, though he declared himself a Christian, postponed the rite, which was then believed to wash away the stain of every sin, till he found his end approaching, and then was baptized, not at Rome, but at Nicomedia. In fact, this baptistery was not constructed till the pontificate of Sixtus III., who died in A.D. 440. Anastasius† says that it was he who placed the eighth porphyry columns, which decorate the interior of the building. The probability is that these columns had been the ornament of some palatial mansion, a nymphæum, or baths, in the gardens of Lateranus; that

* Rasponus, *De Basilica Laterensis.*

† Anastasius, *In Vita Sexti* III.

Sixtus, wishing to construct a baptistery in connection with the Church of St. John, availed himself of these precious materials, and that the baptistery derived its name from the palace in which Constantine had once resided. In 1153, Anastasius IV. raised the walls of the building, and covered it with a new roof.* He must have added the second tier of smaller pillars, which support the attic. Other popes, at different times, contributed additional embellishments. Gregory XIII., in 1572, added the panelled ceiling. Urban VIII., in 1628, and Innocent X., in 1644, enriched the ceiling and the

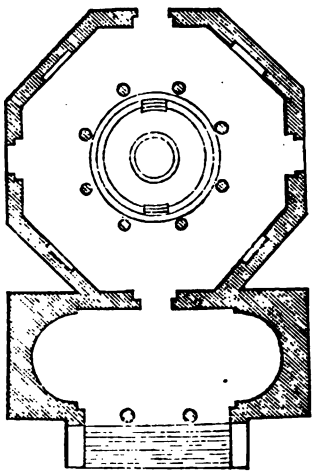


Fig. 23. PLAN OF BAPTISTERY OF CONSTANTINE.

walls with frescoes by the best masters. A chapel opens out of each side of the baptistery; the one dedicated to John the Baptist, the other to John the Evangelist.†

In the centre of the building is a magnificent circular basin, three feet deep, lined and paved with marble. It

* Ciampini, *De Sacris Ædificiis*, cap. 3.

† Knight, *Architecture in Italy*.

occupies a large proportion of the building, being about twenty-five feet in diameter. Anastasius, in his Life of Pope Sylvester,* and Damuscus,† describe the basin existing in their time as being of porphyry, and covered entirely both within and without with silver, the weight of which was estimated at three thousand and eight pounds. In the middle of the basin stood a column of porphyry, bearing on its top a golden phial full of precious ointment. On the edge of the font were figures of seven harts of solid silver, and a lamb in massive gold, which poured water into the basin, previous to the administration of baptism. The water was conducted to the font from the adjoining Claudian aqueduct, the remains of which are still seen.‡ This magnificence is in harmony with the descriptions given of the baths in Rome, at the time of Agrippa, and the Emperors after Augustus, which were built and finished in a style of luxury almost incredible. In his Eighty-sixth Epistle, Seneca, who inveighs against this luxury, observes that "a person was held to be poor and sordid, whose baths did not shine with a profusion of the most precious materials, the marbles of Egypt inlaid with those of Numidia; unless the walls were laboriously stuccoed in imitation of painting; unless the chambers were covered with glass, the basins with rare Thasian stone, and the water conveyed with silver pipes." These were the luxuries of plebeian baths. Those of the freedmen and the nobility had "a profusion of statues, a number of columns supporting nothing, placed as an ornament merely on account of the expense; the water murmuring down the steps; and the

* Anastasius, *In Vita S. Sylvestri.*

† Damascus, *In Pontific. de Sylvest. Pap.*

‡ Onofrius, *Le Sette chiese di Roma.*

floor of precious stones.* These baths of which Seneca speaks were private baths.

Though the baptistery of the Lateran has not on the whole that appearance of antiquity, which one might ascribe to a building of the fourth century, still it is certain that the exterior and the general arrangement of the interior have been preserved from the beginning, as may be seen from a design of the ancient building in the baptistery itself, bearing the following inscription: "BAPTISTERIUM RESTITUIT."

A descent of three steps leads to the bottom of the basin, which is provided with a small outlet, which was used for the purpose of emptying it after the ceremony of baptism by immersion had been performed. That this basin was formerly used for the administration of the rite according to the primitive method is evident from the following inscription in Latin verses upon the architrave supported by the columns of porphyry which surround the basin :—

GENS SACRANDA POLIS HIC SEMINE NASCITUR ALMO
QUAM FECUNDATIS SPIRITUS EDIT AQUIS.
VIRGINEO FŒTU GENITRIX ECCLESIA NATOS,
QUOS SPIRANTE DEO CONCIPIT, AMNE PARIT,
CŒLORUM REGNUM SPERATI HOC FONTE RENATI:
NON RECIPIT FELIX VITA SEMEL GENITOS.
FONS HIC EST VITA, ET QUI TOTUM DILUIT ORBEM,
SUMENS DE CHRISTI VULNERE PRINCIPIUM.

* Pauper sibi videtur ac sordidus, nisi parietes magnis et pretiosis orbibus refulserunt; nisi Alexandrina marmora Numidicis crustis distincta sunt; nisi illis undique operosa et in picturæ modum variata circumlitio prætexitur; nisi vitro absconditur camera; nisi Thasius lapis, quondam rarum in aliquo spectaculum templo, piscinas nostras circumdedit, in quas multa sudatione corpora exinanita demittimus; nisi aquam argentea epistomia fuderunt. Et adhuc plebeias fistulas loquor; quid, quum ad balnea libertinorum pervenero? quantum statuarum, quantum columnarum est nihil sustinentium, sed in ornamentum positarum, impensæ causa! quantum aquarum per gradus cum fragore labentium! (Seneca, *Epist.* lxxxvi.)

MERGERE PECCATOR, SACRO PURGANDE FLUENTO
QUEM VETEREM ACCIPIET, PROFERET UNDA NOVUM.
INSONS ESSE VOLENS, ISTO MUNDARE LAVACRO,
SEU PATRIO PREMERIS CRIMINE, SEU PROPRIO.
NULLA RENASCENTUM EST DISTANTIA, QUOS FACIT UNUM
UNUS FONS, UNUS SPIRITUS, UNA FIDES.
NEC NUMERUS QUEMQUAM SCELERUM, NEC FORMA SUORUM
TERREAT. HOC NATUS FLUMINE, SANCTUS ERIS.

(A people to be consecrated for heaven is born here of a divine seed, which the Spirit produces after fecundating the waters. The Mother Church brings forth in a river sons she has conceived by the breath of God. You, who are born again in this font, may hope to enter the kingdom of heaven. The life of happiness receives not those who are born but once. This font is life, a font which derives its source from the wound of Christ, and which washes the whole world. Plunge thyself, sinner, in this sacred and purifying flood. It will receive thee, an old man, and restore thee a renewed man. If thou wilt be innocent, purify thyself in this bath, whether thou be oppressed by the sins of thine parents or thine own. There is no difference among those who are born again, and are made one through one font, one spirit, and one baptism. Let neither the number nor the nature of his crimes frighten any one. Born in this flood, thou shalt be holy).

The following extract is taken from the tenth and twelfth ordinals in Father Mabillon's collection, written by a cardinal in the latter part of the twelfth century. It relates to the ordinance of baptism as performed in this baptistery by the Pope himself.

Ordo Romanus XII.

Tunc Pontifex surgit, et vadit ad ecclesiam Sancti Johannis Evangelistæ, et aliquantulum requiescit ibi. Deinde procedit ad fontes et benedicit eos. Hoc facto, revertitur ad eandun ecclesiam, ibique exuit se de pallio et planeta, et induit bracalia (semolia?) cerata, et rivertitur ad fontes et baptizat tres parvulos.

From Ordo Romanus XII.

Then the Pontiff arises, and goes to the church of St. John the Evangelist, and there rests some time. Afterwards, he proceeds to the fonts and blesses them. This being done, he returns to the same church, and takes off his pallium and planet and puts on waxed drawers, and returns to the font and baptizes three children.

Ordo X.

At præsentis sibi infantibus, Johanne scilicet, sive Petro et Maria, interroget offerentem.

From Ordo X.

The children, John, Peter, or Mary, being brought before him, he interrogates the person who

Quis vocaris? Resp.: *Johannes.* Inculcat et dicit: *Johannes, credis in Deum Patrem Omnipotentem, Creatorem cœli et terræ?* Resp.: *Credo.* Interrog.: *Credis et in Jesum Christum, Filius ejus unicum, Dominum nostrum, natum et passum?* Resp.: *Credo.* Interrog.: *Credis et in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem omnium peccatorum, carnis resurrectionem, vitam æternam?* Resp.: *Credo.* Interrog. et dicit: *Johannes, vis baptizari?* Resp.: *Volo.* Tunc baptizat eum sub trina immersione, Sanctam Trinitatem semel tantum invocando, sic: *Et ego te baptizo in nomine Patris* (et immergat semel), *et Filii* (et immergat secundo), *et Spiritus Sancti* (et immergat tertio), *est habeas vitam æternam.* Resp.: *Amen.* Similiter Petrum et Mariam. His vero tribus baptizatis, immantatus manto super dalmaticam Pontifex vadit ad chrismarium, juniore diaconorum cardinalium et sacerdotibus canonicis baptizantibus reliquos parvulos.

presents them. What is your name? Ans.: John. Then he goes on and says: John, dost thou believe in God the Father Almighty, the Creator of heaven and earth? Ans.: I do believe. Quest.: Dost thou believe in Jesus Christ, His only Son, our Lord, who was born and suffered? Ans.: I do believe. Quest.: Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and life eternal. Ans.: I do believe. Quest.: John, wilt thou be baptized? Ans.: I will. Then he baptizes him by trine immersion, mentioning the Holy Trinity but once, as follows: *I baptize thee in the name of the Father* (and dips him once), *and of the Son* (and dips him a second time), *and of the Holy Ghost* (and dips him a third time), *that thou mayest have eternal life.* Ans. *Amen.* The same to Peter and Mary. The three being baptized, the Pope, with a mantle thrown over his surplice, goes to the place where is the chrism, whilst the younger of the chief deacons and the canon priests baptize the remaining children.

In the centre of the basin now stands a modern font, raised on steps of marble, and composed of an antique urn in porphyry, which serves to contain the holy water used in sprinkling infants.

BAPTISTERY OF S. COSTANZA.

Beyond the Porta Pia, near the church of S. Agnese, is a circular building erected by Constantine as a baptistery, and in which the two Constantias, his sister and daughter, are supposed to have been baptized. This baptistery is

about eighty feet in diameter; the interior is adorned by a double range of columns supporting arches, on which rises the drum, or circular part, supporting the dome, which is pierced with a clerestory of twelve windows. In the square niche opposite the entrance stood a sarcophagus of porphyry, belonging to the family of Constantine. It has now been removed to the museum of the Vatican. (Fig. 24.)

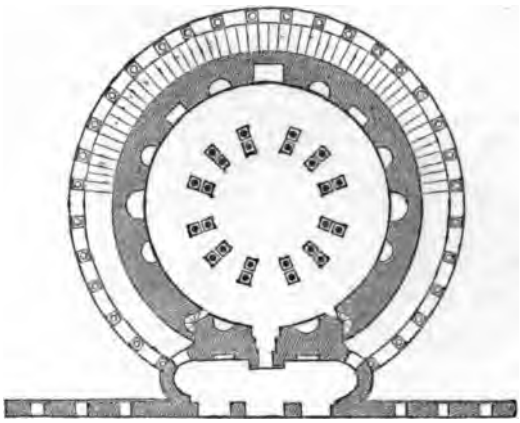


Fig. 24. PLAN OF BAPTISTERY OF S. COSTANZA, ROME.

Some persons have imagined that this building was neither the work of Constantine, nor, originally, a Christian fabric. They admit that it was the burial place of Constantia and Helena, the daughter of Constantine, because they are unable to account in any other way for the sarcophagus of porphyry found within its walls. But they assert that it was an ancient temple of Bacchus, transferred to a new destination by Constantine or his sons. This opinion is principally founded on the mosaics with which the ceiling of the aisles is adorned, and which represent vine-leaves, bunches of grapes, and different operations of the vintage. But, in the first place, the

vine is a Christian emblem,* and was so frequently introduced in the decoration of Christian places of worship, that little weight can be attached to this circumstance. In the second place, it was not till the time of Theodosius that the heathen temples were invaded. It would not have been safe for Constantine to have disturbed the deities that were still revered by so large a proportion of his subjects. In the third place, the architecture of this building is in conformity with the style of the time of Constantine, and does not agree with that of a much earlier date.

We find that Anastasius, in his Life of St. Sylvester, says that Constantine built a baptistery close to the church of St. Agnes.† On the other hand, Ammianus Marcellinus says that Constantia and Helena were buried in exactly this situation; and finally, as we have already said, the porphyry sarcophagus was discovered within the walls of this building. From this fact, coupled with the testimony of the historians, it cannot be doubted that this building was eventually used as a sepulchral chapel, but as it is so distinctly stated that Constantine built a baptistery in this situation, and as there are no vestiges of any other buildings, the probability is that the baptistery and the sepulchral chapel are one and the same. It might be built for one purpose, and afterwards used for another, in the case of persons of such consideration as the sister and daughter of Constantine, and it was in accordance with the custom of those times that they should be buried

* Several tombs and sepulchral chapels in the catacombs are decorated with figures of vines and grapes, emblematical of Christ and His Church. See Bottari, plate lxxiv.

† Eodem tempore fecit basilicam S. Martyris Agnetis ex rogatu Constantiæ filiæ suæ, et baptisterium in eodem loco ubi et baptizata est soror ejus Constantia cum filia Augusti a Sylvestro episcopo. (Anastasius, *Vita S. Sylvestri.*)

in the immediate vicinity of holy ground, as was, for example, the cemetery in which the remains of St. Agnes and other martyrs had been discovered. In 1254, the building was converted into a church by Pope Alexander IV., and was then dedicated to another Constantia, who is believed to have founded or rebuilt the adjacent church of St. Agnes.*

BAPTISTERY OF NOCERA DEI PAGANI.

At Nocera dei Pagani, on the railroad from Naples to Castellamare, is a very interesting church, named Santa Maria Maggiore, which was formerly a Roman bath, restored and employed as a baptistery in the fourth century. It is very similar in plan and general arrangement to the baptistery of Constanza at Rome, though

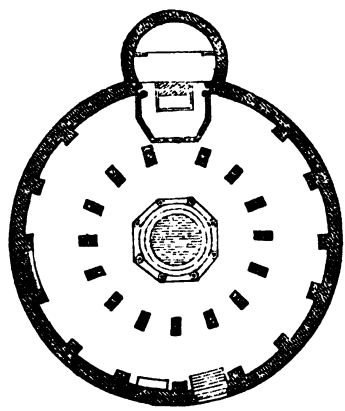


Fig. 25. PLAN OF BAPTISTERY OF NOCERA DEI PAGANI.

somewhat larger, being more than eighty feet in diameter. (Fig. 25.) Its arched roof is supported by a double row of twenty-eight columns of different orders and lengths, of which five are of Oriental alabaster, and the rest mostly

* Knight, *Church Architecture of Italy.*

ancient marbles. The columns are without entablature; in lieu of which arches spring across the intercolumniation, and sustain a hemispherical dome, perforated with occasional openings, which admit light to the interior. The dome is without a drum, and is placed immediately on the capitals. In the centre is a large basin, circular in the interior, and octagonal externally. A descent of three steps leads to the bottom of the basin, which bears a strong resemblance to that of the baths of Pompeii, and was evidently used for the administration of baptism by immersion.* (See Fig. 26, which gives a sectional view

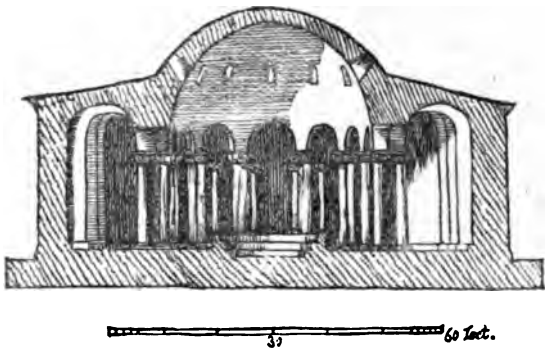


Fig. 26. SECTIONAL VIEW OF THE BAPTISTERY OF NOCERA DEI PAGANI.

of this font.) This baptistery is certainly one of the most valuable monuments of antiquity, and is well worth a visit from all who are interested in the study of Christian archæology.

BAPTISTERIES OF MILAN.

In a letter to his sister Marcellina, the celebrated Archbishop of Milan, Ambrosius, refers to the baptisteries,

* Agincourt, *Storia dell'Arte*, tav. 8, Nos. 9, 10, *Archit.* Isabelle, *Edifices Circulaires*, p. 87, pl. 39. Ricci, *Storia dell'Architettura in Italia*, t. i. p. 158.

which existed in that city in his time.* One of these is attached to the southern wall of the church of San Lorenzo, is about forty-five feet in diameter, and is approached by a vestibule in the same manner as that of Constantine at Rome, and as in the tomb of his daughter Constantia. This baptistery, now known under the name of San Giovanni alle Fonti, was exclusively used for the baptism of men, and it was here that St. Augustine was buried with Christ in baptism. This baptistery was much injured by the invasion of the Goths, but was restored by Lorenzo, Bishop of Milan, about the end of the fifth century. Another baptistery for the women, erected on the opposite side of the church, was designated under the name of San Stefano alle Fonti. Eunodius, speaking of this baptistery in his Epigrams,† says that it was reconstructed by Eustorgius II., Bishop of Milan, who provided it with a hydraulic contrivance, by means of which the water was made to descend from above the font in the form of rain, and fill the large basin previously to the administration of baptism. These two baptisteries still existed in their original form at the beginning of the twelfth century, and are mentioned by Beroldus,‡ who wrote about the year 1130. Since then very great changes have been made, and they have been so altered, that

* "Octachorum sanctos templum surrexit in usus,
Octogonus fons est munere dignus eo:
Hoc numero decuit sacri baptismatis aulam
Surgere; quo populo vera salus rediit."—*Ambrosius.*

(An octagonal temple is erected for sacred usages. An octagonal font is worthy of this function. It is right that a baptismal hall be erected with this number, by which true salvation was restored to the people.)

† Lib. ii. *Carm. Epigr.* 149.

‡ *Ordo Cerim. Eccl. Ambr. Med., De Vigilia Nat. Dom.* See also Muratori, *Ant.-Med. Ævi, Dissert.* 55; and Giulini, *Memor.*, etc., t. ii. p. 151. *Fasti della Chiesa*, vol. vi. p. 153.

little remains to attract the attention of the archæologist besides the bare plan of the buildings.

In the magnificent Cathedral of Milan, there is a modern baptistery, a small square temple supported by four columns of marble. It contains an ancient *labrum*, now used as a font, and taken from a bath of the Lower Empire, the rite of baptism by immersion being required by the Ambrosian ritual.

BAPTISTERY OF ST. STEPHEN, NEAR ROME.

Leaving Rome by the Porta San Giovanni, the Via Appia Nuova immediately crosses the Mariana stream, and soon after separates from that leading to Frascati. At the second milestone we cross the ancient Via Latina, the direction of which is marked by a line of ruined sepulchres, two of which, in brick, and now converted into temporary farm-buildings, at a short distance on the line, are in good preservation. At this point, and beyond where the modern road intersects the Via Latina, and in the space between them and the Claudian aqueduct, upon the farm of the Arco Travertino, or del Corvo, excavations were made in 1858, which led to the discovery of some most interesting sepulchral monuments of the age of the Antonines, and of the Basilica of St. Stephen, founded in the pontificate of Leo the Great, in the middle of the fifth century. Several marble columns with ancient Composite and Ionic capitals, have been dug out, some of the latter with the cross sculptured on the volutes, and two curious inscriptions, one relative to the foundation of the primitive church by Demetria, a member of the Anician family, the other to the erection of the bell-tower by a certain Lupus Grigarius, in the middle of the ninth century, thirty years after the rebuilding of the basilica by Pope Leo III. On the right or north-side of this basilica is a square baptistery, with a sunk semi-circular font in the centre,

evidently for baptism by immersion, which could be easily performed by kneeling into the water and bending forward.* In his works, Jacobi Sirmondi makes mention

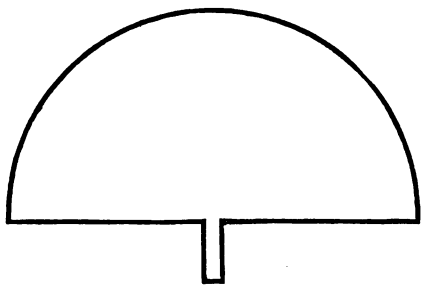


Fig. 27. PLAN OF THE FONT IN THE BAPTISTERY OF ST. STEPHEN.

of another baptistery erected in the vicinity of the ancient basilica of St. Paul, on the Ostian Way, by Leo the Great in the middle of the fifth century.† This baptistery, which was octagonal in form, is no longer existing.

BAPTISTERIES OF RAVENNA.

There are at Ravenna two baptisteries, which are among the most interesting monuments of that city so famed for its edifices of the Roman-Byzantine period. The oldest of these baptisteries is that of San Giovanni in Fonte, which is attached to the original basilica of Ravenna, and is said to have been erected in the fourth century by Orso, archbishop of that city, and restored by his successor Neon, who adorned it with mosaics, in A.D. 451.‡ Externally it is a plain octagonal building,

* See *Murray's Handbook for Rome.*

† Jacobi Sirmondi, *Opera Varia*, t. i. col. 1909.

‡ *Neom Fontes Ursianiæ Ecclesiæ pulcherrime decoravit. Musivo* Agnelli, *Lib. Pontificalis*, part i. p. 237. Isabelle, *Edif. Circulaires*, tav. 42, p. 92. Fabri, *Sagre Memorie di Ravenna antica*, p. 165.

surmounted by a circular dome, or cupola. On entering the front door, you find yourself in an octangular hall of about thirty-two feet in diameter. (Fig. 28.) In the centre is a large bath of white Grecian marble, ten feet in diameter, and three and a half feet deep, and provided

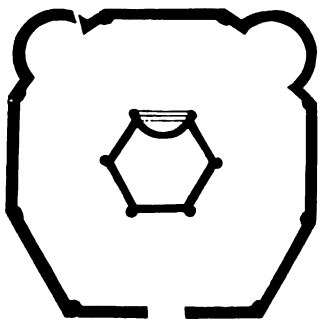


Fig. 28. PLAN OF BAPTISTERY OF RAVENNA.

with an outlet for the purpose of emptying it. Attached to this basin is a marble pulpit, from which the administrator addressed the catechumens before the performance of the rite of baptism.

The cupola is divided into three circles, the smallest of which is the medallion centre of the vault, where the baptism of the Saviour is depicted in mosaics of great magnificence. The Redeemer stands up to His waist in the River Jordan; above Him is the dove representing the Holy Ghost; John stands on the bank to the left, one foot raised on a stone, his head erect, and with his right hand he pours the water from a cup on the Saviour's head. With his left he holds a jewelled cross.

Much stress has been laid by some writers on the fact, that in these mosaics, which are of great antiquity, John is represented as *pouring* water on the Saviour's head; therefore, they conclude that baptism in primitive times was administered both by immersion and affusion. It is well to note, however, that the mosaics of this baptistery

have been repeatedly restored, and well informed critics are of opinion that unwarrantable additions and alterations have been made in this magnificent work by incompetent artists. These restorations have been rendered necessary by the leaky condition of the cupola, a defect which unfortunately still exists.

The head, right shoulder, and right arm of the Saviour have been restored; and also the head, right shoulder, right arm, and right leg and foot of John the Baptist. Thus we may be indebted to a restorer for the cup, which John holds in his right hand, and the jewelled cross in his left, for in every other painting of the same period, he is represented holding a *reed* in his left hand, and *placing* his right on the Saviour's head. The mosaics of this famed baptistery have therefore lost much of their archæological value, in consequence of these restorations and alterations.



Fig. 29. THE BAPTISM OF CHRIST. Sculpture of the fourteenth century, on southern door of baptistery of Florence.

Paciaudus, in his *De Cultu S. Joannis Baptistæ*, attributes these alterations to the ignorance of the painters, who

were unacquainted with the historical facts, which they attempted to represent. We quote his own words :—

"Numquid Christus Dominus *adspersione* baptizatus? Tantum abest a vero, ut nihil magis vero possit esse contrarium, sed errori et inscientiæ pictorum tribuendum, qui quum historiarum sæpe sunt ignari, vel quia quidlibet audendi potestatem sibi factam credunt, res, quas effigunt, mirifice aliquando depravant." (Was our Lord baptized by aspersion? This is so far from being so, that nothing can be more contrary to truth, but it must be attributed to the error and ignorance of painters, who, being often unacquainted with history, or believing they could dare every thing, sometimes greatly altered the subjects they portrayed). (Figs. 29 and 30.)

Referring to the mosaics in the baptistery of Ravenna, Messrs. Crowe and Calvacasella, in their valuable History of Painting in Italy, remark very rightly that "it is ludicrous to suppose that restoration is sufficient if the original cause of damage remains. The roof of the baptistery of Ravenna is not waterproof, and the rain filters even through the repairs lately made. A new roof is required." "Again" they add, "it might be advisable when restorations are undertaken, to intrust them to skilful hands and not to mere mechanical mosaists, ignorant of form and design, however able they may be in the technical difficulties of the art. Before touching monuments such as these, Italy should possess a school devoted to the study of the character and style of art in various periods. A competent person should be employed to study the mode in which emblems and accessories were used in different epochs. For there is no doubt that the period in which a monument was erected or adorned may be detected by the peculiar character of its emblems and accessories; and the use of false ones by restorers produces endless deception." (Vol. i. p. 22.)

The other baptistery was erected by the Arians under the reign of Theodoric, and now forms part of the oratory



Fig. 30. PETER ADMINISTERING BAPTISM. Painting of the fifteenth century, in Church del Carmine, at Florence.

of the church Santa Maria in Cosmedin. There still remains in the centre a round block of granite, about eight feet and a half in diameter, believed to be a part of the

ancient baptismal font. This baptistery has a domical vault, and is supposed to have been adorned with mosaics after the expulsion of the Goths, which took place in the year A.D. 540. The cupola is divided into circles like that of the earlier baptistery. The same subjects adorn the basin of the dome and the circle immediately beneath it. In the baptism the Saviour is represented youthful and beardless, standing in the Jordan up to his waist; a nimbus surrounds his head, and the dove sheds green rays upon his features. John, on the right, finely shaped, with long hair and beard, holds a reed in his left hand, and places his right on the Saviour's head. The water is level, and not raised into a hillock in the absurd manner afterwards introduced in the middle ages.*

The following is a synopsis of the office of Baptism, found in a manuscript of the twelfth century, which belonged formerly to the church of Ravenna, and was till lately in the possession of Father Jos. Baptista Martini, of the Conventual Minors of St. Francis, in Bologna. It now forms part of the library of the University in that city.

This ritual begins with the Blessing of the Salt, as follows :—

Exorcizo te, creatura salis, in nomine Dei Patris omnipotentis +, et in charitate Domini nostri Jesu Christi +, et in virtute Spiritus Sancti +. Exorcizo te per Deum vivum +, per Deum verum +, per Deum sanctum +, per Deum qui te ad tutelam humani generis procreavit et populo venienti ad credulitatem per servos suos consecrari præ-

I exorcise thee, creature of salt, in the name of the Father Almighty +, and in the charity of our Lord Jesus + Christ, and in the might of the Holy + Ghost. I exorcise thee by the living God +, by the true God +, by the holy + God, by the God who created thee for the protection of mankind, and commanded thee to be consecrated

* D'Agincourt, *Archit.* tav. 17, Nos. 16 and 63; Nos. 18 and 19. Bellenghi, *Dissertazione su i Battisteri.* Ciampini, *Vetera Monumenta.* Ricci, *Storia dell'Architt. in Italia.*

cepit, ut in nomine Sanctæ Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te, Domine Deus noster, ut hanc creaturam salis sanctificando sanctifices +, et benedicendo benedicas +, ut siat omnibus accipientibus perfecta medicina, perananens in visceribus eorum. In nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen.

by his servants for the people coming to faith; that in the name of the Holy Trinity thou be made a saving sacrament for putting to flight the enemy. Wherefore we beseech Thee, O Lord our God, that by sanctifying Thou sanctify +, and by hallowing Thou hallow +, this creature of salt, that it become to all receiving it a perfect medicine, abiding in their inward parts. In the name of the same our Lord Jesus Christ, who is to come to judge the quick and the dead, and the world by fire. Ans. Amen.

Deinde immittat salem in ore infanti: Accipe salem sapientiæ; propitiatio sit tibi in vitam æternam. Amen. (*Tribus vicibus.*)

Then he shall put some salt into the mouth of the infant, saying: Receive thou the salt of wisdom; be it unto thee a propitiation unto life everlasting. Amen. (Three times.)

Deus patrum nostorum, etc.

Then he recites the prayer, "God of our fathers, etc., as in the Roman Ritual; or another prayer beginning with the words, "God of Abraham, God of Isaac," etc., as in the ritual of the baptism of adults."

The priest then exorcises the Prince of Darkness, and says:—

Ergo, maledicte diabolo, recognosce sententiam tuam, et da honorem Deo vivo et vero; et da honorem Jesu Christo filio ejus, et Spiritu Sancto: et recede ab hoc famulo Dei, N . . . Quia iste sibi Deus et Dominus noster Jesus Christus ad suam sanctam (the word gratiam is wanting) benedictionem et donum

Therefore, thou accursed devil, acknowledge thy sentence, and give honour to the living and true God, give honour to Jesus Christ His Son, and to the Holy Ghost, and withdraw from this servant of God, N: seeing that God and Jesus Christ our Lord hath vouchsafed to call the same to his own blessing and gift . . . (of baptism).

Deus cœli, Deus terræ, etc.

God of heaven, God of earth, &c., as in the Roman Ritual in the ordinal for adult baptism.

Audi, maledicte Satana, etc.

Hear, accursed Satan, etc.

Then follows the recitation of the Creed. All the above is done outside the church. The priest, after another prayer, spreads the extremity of his stole over him that is to be baptized, and brings him into the church, saying:— "Ingredere in templum Dei, adora filium Dei, ut habeas partem cum Christo in vitam æternam. Amen. R.: Pax tibi et cum Spiritu tuo." "Come into the temple of God, adore the Son of God, that thou mayest have part with Christ unto life everlasting. Amen. Ans.: Peace be with thee and thy spirit."

And he places him upon the floor, in the centre of the church, and says:—"Stand in the midst of the church, that thou mayest be entirely filled with the Holy Ghost."

He then reads a lesson from Isaiah lv. 1–3. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live."

A Gradual. "Come, ye children, hearken unto me: I will teach you the fear of the Lord. Look unto him, and be lightened: and your faces shall not be ashamed." (Psalm xxxiv.)

The priest then reads in Mark x. 13, the account of Christ blessing the children.—The Lord's Prayer and the Creed are repeated, and the child lifted up from the pavement of the church.

If a sick person be brought for baptism, the reading of the Scriptures may be omitted, and the prayer, "Æternam ac justissimam pietatem," etc., will be offered. This being done, recite the Lord's Prayer and the Symbol, and catechize as follows:—

The beginning of the Gospel according to St. Matthew, "The book of generations," etc., as far as "Jesus who was called Christ."

The beginning of the Gospel according to St. Luke, to the words, "in the ordinances of the Lord."

The beginning of the Gospel of St. Mark, as far as "Thou art my beloved Son."

The Gospel according to St. John, from the first verse to the words, "full of grace."

The priest touches with spittle the nostrils and ears of the person to be baptized, and says into his right ear, "*Ephphatha*" (be thou opened), etc.

The priest proceeds:—

Dost thou renounce Satan and, etc.?

Answer: I do renounce him, etc.

The priest anoints the person between the shoulders and on the breast with exorcised oil, saying: I anoint thee with the oil of salvation in Christ Jesus our Lord, that He may abide with thee eternally.

An abbreviated litany is chanted. Then follows the consecration of the water. After this ceremony is over, the priest interrogates the candidate as follows:—

Dost thou believe in God, etc.? and so on to the end of the Creed, making it into three questions.

Then, taking him, he baptizes him with trine immersion (sub trina mersione), saying: Wilt thou be baptized? Answer: I will. *Three times.* And I baptize thee in the name of the Father, *and dips him once* (et mergit semel), and of the Son, *and dips him the second time* (mergit iterum), and of the Holy Ghost, *and dips him the third time* (mergit tertio), and taking him out of the font, the presbyter anoints him on the crown of the head, in the form of a cross, saying: In the name of the Father +, and of the Son +, and of the Holy Ghost +. Amen. Dominus vobiscum. (The Lord be with you.) Then he says: Deus

Pater omnipotens, Domini nostri Jesu Christi, etc. (Almighty God, the Father of our Lord Jesus Christ), as in the Roman Liturgy. The infant is clothed with a white vestment, and a lighted taper is placed in his hand. The priest afterwards gives him the Lord's Supper, saying: The body of our Lord Jesus Christ keep thine spirit unto life everlasting. Amen. And he then leads him to the bishop in order to be confirmed."

BAPTISTERY OF NAPLES.

The baptistery of Naples is an irregular square building, surmounted by a cupola. An old inscription in this baptistery, which is now called San Giovanni in Fonte, supports the tradition that Constantine erected the building in 303. This fact is confirmed by the chronicles of the church of Santa Maria del Principio in Villani, but contradicted by Assemanni, a modern writer, who pretends that the erection took place under the auspices of Bishop Vincenzo, between A.D. 556 and 570. The evidence of the mosaics is less favourable to the theory of Assemanni than to the tradition which assigns them to an earlier date.* The mosaics represent four symbolical figures of the Evangelists. John in the form of an angel, has the head of an aged man and the regular features of the classic Roman period. In the centre of the cupola is the Greek monogram and cross. Scenes from the life of the Saviour, such at least as might serve to impress the multitude with the idea of His supernatural power and benevolence adorned the cupola, but are so altered by restoring as to be worthless.

A circular pavement of white marble, six feet eight inches in diameter, now covers the space formerly occupied by the baptismal font.

* Catalani, *Le Chiese di Napoli*, vol. ii. pp. 46, 47.

This baptistery is attached to the church of Santa Restituta, the ancient basilica or cathedral of Naples.*

BAPTISTERY OF CITTA NUOVA.

According to a fragment of an inscription found on one of the steps of this baptistery, it was erected and adorned by Bishop Mauritius, in the sixth century.† (Fig. 31.) Like the ancient baths it has internally all around the building three steps, which rise from the floor. A descent of three steps also leads into the font or basin, which is

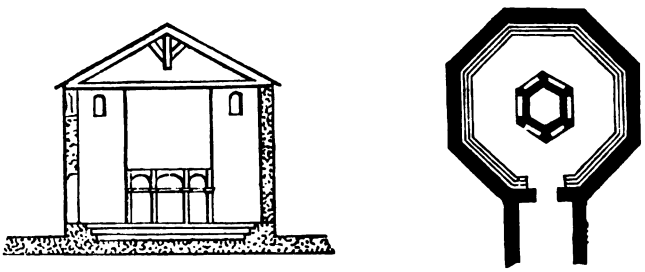


Fig. 31. SECTION AND PLAN OF BAPTISTERY OF CITTA NUOVA, IN ISTRIA.

surrounded by six columns. The diameter of the building is about forty feet, and that of the basin ten feet. The accompanying plans are taken from D'Agincourt's work on architecture.‡

BAPTISTERY OF PESARO.

This baptistery, which dates from the fourth century, was discovered, some years ago, by the Abbot Giordani Olivieri, who gives a description of it in his treatise *Dell'Antico Battistero della S. Chiesa Pesarese*, from which we have copied the annexed sketch. (Fig. 32.) The letter

* Mazzocchi, *De Cath. Eccl. Nap.* p. 25 and following.

† Ughelli, *Italia Sacra*, t. v. p. 229.

‡ Agincourt, *Archit.* pl. lxiii. 13, 14.

A indicates the main entrance of the building, which was towards the east, so that the catechumens made their solemn renunciations with their face turned towards the west, according to the ancient custom. In the centre of the edifice is a font of hexagonal form. The pavement of this basin is made of large slabs of Grecian marble. At the time these ruins were excavated, there were but two steps left, but it is probable that there had been three, in accordance with the usual number. To the right of the

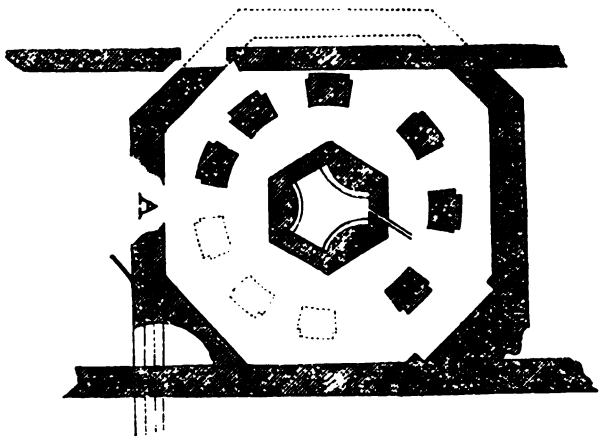


Fig. 32. PLAN OF BAPTISTERY OF PESARO.

main door was discovered another baptismal font, with three steps to descend into it. At the bottom was found a large tube, made of lead, to carry off the water. This second basin was probably used for the baptism of the women, who, as we know, received the rite separately from the men. Martene says in his works (*Opera*, cap. i. et ii. No. 13), that the women "Separatim a viris sacro fonte immergebantur,"—"Were immersed in the sacred font apart from the men."

BAPTISTERY OF AQUILEJA.

The epoch in which this baptistery was erected is not known with certainty; but that this edifice is of great



Fig. 33. SECTION OF BAPTISTERY OF AQUILEJA.

antiquity is evident from its rustic simplicity, the construction of the basin, which contains three steps all

around, and the ancient name this baptistery bore, that of Ecclesia Paganorum. The building was subsequently united to the more modern cathedral, built by Patriarch Poponius, in A.D. 1031.* A good plan of this baptistery (Fig. 33) may be seen in Bertoli's well-known work on the antiquities of Aquileja.† He says: "The diameter of the building is seventeen feet. The steps are made of flag-stones, well joined together, and the remaining portion of the baptistery is covered with hard mortar. The bottom of the font, which is composed of internal and external steps, is made of one large stone, five feet in diameter, and in the centre is an outlet for the escape of the water after the baptismal function. Some years ago a large drain was discovered in the churchyard, lying in a straight line from the baptistery to the river, and is supposed to have served as a subterranean canal, which carried off the water of the font, and emptied it into the stream. The external height of the basin is two feet and nine inches, and its depth four feet and a half; so that a man standing in the font would have the water up to his neck. The church adjoining has a picture of baptism by immersion, which rite was practised for more than nine centuries." (*Antichità d' Aquileja.*)

BAPTISTERY OF NOVARA.

Opposite the great door of the Duomo, or Cathedral of Novara, opens the curious octagonal baptistery, supported, as is the case with almost all the very early edifices of the kind, by ancient columns; and hence the tradition, almost invariably annexed to these buildings, of their having been Pagan temples. These columns, of white marble, are

* Michael Lopez *Dissert. su i Battist.*

† Bertoli, *Antichità d' Aquileja.* De Rubeis, *Mon. Eccl. Aquil.*

fluted and of the Corinthian order, and have originally belonged to an edifice of a good Roman period.* In the centre of the octagonal basin is a circular Roman urn, bearing an inscription to Umbrena Polla which is as follows:—

VMBRENAE
A. F. POLLAE
DOXA LIBERTA
T. F. I.

This sepulchral urn was formerly used for baptism by immersion.† The large basin which contains it, and was undoubtedly the original baptismal font, is octagonal in form, and provided with three steps inside and an outlet for the escape of the water. It is about four feet deep and eight feet wide.

BAPTISTERY OF FLORENCE.

The building which is now the baptistery of Florence has been the subject of much discussion, having by some been considered to be the original temple of Mars; but Lami, in his *Lezioni Toscane*, has set this matter at rest by showing that, though the baptistery is almost entirely composed of antique pillars and marbles, yet, as these materials are irregularly put together, and as the capitals of the pillars are not the same, this building cannot be Roman work, and must have been constructed in subsequent times.

The exact time at which this edifice was constructed is unknown. That it was a finished building in A.D. 725 is clear from a letter of Speciosus, who was bishop of Florence at that time, and who speaks of it as his church. Originally this building was not the baptistery, but the

* Murray's *Handbook for Northern Italy.*

† Racca, *Del Duomo e del Battistero di Novara.*

cathedral. It stood without the walls, but in those times it was not unusual for cathedrals to be so placed. In the thirteenth century, the citizens of Florence determined to have a cathedral on a larger scale, and when this was accomplished, St. John's became the baptistery.*

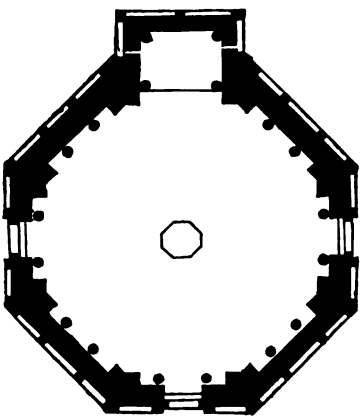


Fig. 34. PLAN OF BAPTISTERY AT FLORENCE.

Originally, like the Pantheon at Rome, this building was open at the top. It was secured from the weather† in 1150, but the mosaics of the dome were not added till 1225.

This celebrated baptistery is an octagonal structure (Fig. 34), measuring about one hundred feet in diameter. It stands detached from, but in the immediate vicinity of the Duomo, or cathedral. It is built of black and white marble, in the style which Giotto is said to have introduced, and which is peculiar to Tuscany. Internally, a gallery, which runs nearly round the whole building,

* Knight, *Church Architecture of Italy.* Richa, *Notiz. delle Chies. Fior.*

† Lami, *Index Chronologicus.*

is supported by sixteen large granite columns, and the vaulted roof is decorated with mosaics by Andrea Tafi, the pupil of Cimabue. This baptistery is celebrated especially for its three great bronze doors, with their beautiful



Fig. 35. INTERIOR OF BAPTISTERY AT FLORENCE.

bas-reliefs. Two of these doors, sculptured by Ghiberti, were immortalised by Michael Angelo with the name of Gates of Paradise.*

On the pavement of the baptistery is a large circle of copper, with numerical figures and signs of the zodiac

* Sgrilli, *Descrizione del Battistero di Firenze.*

upon it, and in the centre of this stood originally a very fine octangular basin of a diameter of twelve feet. (Fig. 35.) This font, made in 1371, was surrounded by three steps, and was four feet and a half deep. It was capable of containing twelve persons at the same time. At the alternate angles were cavities in which stood the priests who administered the rite of baptism. (Boccacio, Giovanni. MS. note on Dante.) This large font was destroyed by Francesco de' Medici upon the occasion of the baptism of his son Philip, in 1576, greatly to the displeasure of the Florentines, who carried away, as relics, the fragments of marble and mortar.*

* In his immortal work on the *Inferno*, the poet Dante speaks of this building "*mio bel San Giovanni*," as if he delighted in it, though his mischance in breaking some part of the baptismal font for the purpose of saving some one from drowning, occasioned one of the many unjust charges for which he suffered during his troubled life. Speaking of the cavities in which sinners guilty of simony are punished, he compares them to the fonts:—

". Nel mio bel San Giovanni,
Fatti per luogo de' battezzatori;
L'un degli quali, ancor non è molt' anni,
Rupp' io per un che dentro v'annegava:
E questo sia suggel ch'ogni uomo sganni."
(*Inf.* xix. 17-21.)†

(In my beautiful St. John's, erected for the use of the baptizers, one of these (fonts) I broke, not many years ago, to save one who was drowning. Be this the motive, that every man be undeceived.)

It is not known to a certainty which font it was that the poet broke, for it appears that the baptistery of Florence was provided with a number of fonts, where, at Easter, baptism was administered by immersion.

* Richa, *Notiz. delle Chiese Fiorent.* t. v. part. 1. Lami, *Lezioni di Antich. Toscane*, tom. i. lez. 5a.

† Murray's *Handbook for Italy.*

BAPTISTERY OF BOLOGNA.

No record remains of the origin, or date, of the circular church of San Stefano; but the most probable hypothesis appears to be, that it was the ancient baptistery of Bologna, and that it was built either by the Lombard king Luitprandus,* or by the people of Bologna, in the eighth century.† In the immediate vicinity of this building stands a church, of which the predecessor was the original cathedral of Bologna, near to which, about the year 430, Petronius, who was at that time bishop of Bologna, built the monastery of San Stefano, which afterwards gave its name to the whole region.‡ The monastery and the church were almost entirely destroyed by the Hungarians in A.D. 903, but were rebuilt about a century afterwards. The baptistery appears to have escaped with little injury. After the Crusades, and when the baptismal rite was transferred to the church, the baptistery was converted into a chapel of the Holy Sepulchre, for which destination it was already adapted by its circular form.

The name of Luitprandus is associated with this building on account of a large marble basin, which is yet to be seen in the court of the adjacent church, and which bears an inscription in which the name of Luitprandus appears. But there is no evidence to show whether he built the whole edifice, or only presented it with a font; and the short time during which he was in possession of Bologna (which in those days formed a part of the Exarchate of Ravenna), makes the latter more probable than the former.§

* Hope, *History of Architecture*, Italian edition, p. 106.

† Ricci, *Stor. dell' Archit.* t. i. p. 239. Bianconi, *Della Chiesa del S. Sepolcro.*

‡ Sigonius, *Hist. Bononiensis.*

§ Knight, *Architecture in Italy.*

BAPTISTERY OF VERONA.

This baptistery, called S. Giovanni in Fonte, was rebuilt in A.D. 1135 by Bishop Bernardo, the older building having been destroyed by an earthquake in 1116. In the centre is a large octangular basin of marble, twenty-eight feet in circumference, hewn out of a single block of Venetian marble.* By actual measurement, we

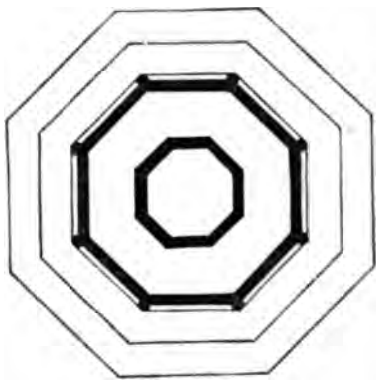


Fig. 36. PLAN OF BAPTISTERY AT VERONA.

found the depth of this font to be four feet and a half. A frieze of small Lombard arches, supported by grotesque heads, runs round the summit. On the faces are represented the following subjects: The Annunciation, the Visitation, the Birth of our Lord, the Angels appearing to the Shepherds, the Adoration of the Wise Men, Herod commanding the Slaughter of the Innocents, the Execution of his Decree, the Flight into Egypt, the Baptism of Christ in the Jordan. In the last-mentioned subject, the water of the Jordan is raised into a hillock, and our Saviour is being immersed in it. Two angels stand on

* Maffei, *Verona Illustrata*, part iii. cap. 3.

the shore holding His garments. There is also a picture of the baptism of Christ over the high altar.

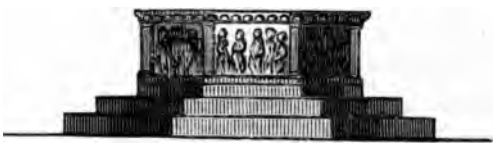


Fig. 37. ELEVATION OF BAPTISTERY AT VERONA.

Zeno, Bishop of Verona, who died about A.D. 390, says, in his second Invitation to Baptism: "Hasten, my brethren, to be purified. The water, vivified by the Holy Ghost, and rendered tepid by an agreeable fire, already invites you with its sweet murmur. Rejoice, therefore; you are immersed naked in the font, but you rise again, clothed in a white and heavenly garment, which he who does not defile shall inherit the kingdom of heaven."* Zeno's writings contain eight invitations to the font, a sermon for those who are to be baptized, and seven addressed to the neophytes after baptism. They may be found in the *Bibliotheca Magna Patrum*, tom. ii.

BAPTISTERY OF CIVIDALE.

Cividale, in the Province of Venetia, the ancient Forum Julii, is interesting from its numerous Roman antiquities. Its duomo, or collegiate church, founded in A.D. 750, is a remarkable mediæval edifice, and contains a handsome baptismal font. It is an octagonal basin, four feet and a half in diameter and three feet deep, and was

* Zeno: Properate benè loturi, fratres. Aqua viva Spiritu Sancto, et igne dulcissimo temperata, blando murmure jam vos invitat. Gaudete itaque, in fontem quidem nudi demergitis, sed ætherea veste vestiti, mox candidati inde surgitis, quam qui non polluerit, regna cœlestia possidebit per Dominum Jesum Christum. (*Invitat.* II. *ad Bapt. Bibl. Max. Patr.* tom II. p. 442.)

formerly used for the administration of baptism by immersion. This elegant font stood in former times in the centre of the baptistery erected near the cathedral by Callixtus, Bishop of Aquileja, in A.D. 773. But after the destruction of the building, which took place in 1645, the font was transferred to the church, where it is still to be seen. It is surrounded by eight columns elegantly sculptured, which support semi-circular arches, adorned with figures, symbols, and various inscriptions.*

BAPTISTERY OF CREMONA.

Neither ancient nor modern writers agree in determining the epoch of the construction of the magnificent baptistery of Cremona, but it is generally thought to be

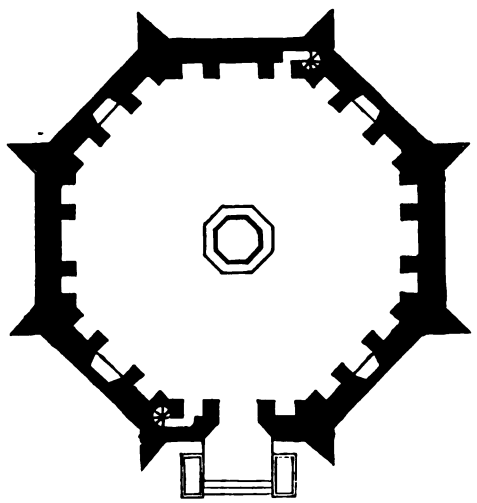


Fig. 38. PLAN OF BAPTISTERY OF CREMONA.

not much posterior to the tenth century. The building is octagonal, about sixty feet in diameter, and has sixteen

* Zancarol, *Ant. Civ. For. Jul.* lib. iii. De Rubeis, *Eccl. Aquil Mon.* Del Torre, *Lett. Intorno alle Ant. Crist.*

columns of Veronese marble, which support the roof and cupola. (Fig. 38.) In the centre is a large octagonal marble basin of a diameter of six feet.* The building is in a plain and simple Lombard style. It has, what is very rare in this class of edifices, a fine projecting porch,

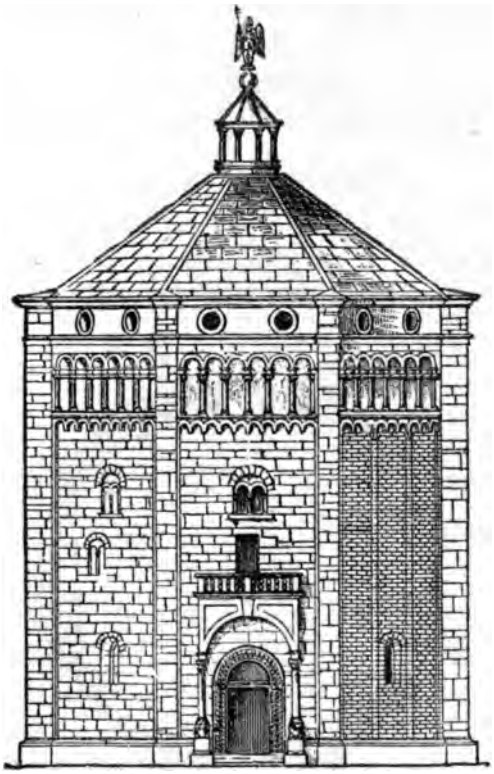


Fig. 39. BAPTISTERY OF CREMONA.

supported by lions. The windows, by which it is scantily lighted, might serve for a Norman castle. The walls within are covered with ranges of Lombard arches, and ragments of frescoes are seen in the gloom.† (Fig. 39.)

* Merula, *Santuario di Cremona.* Aporti, *Eccl. Crem.*

† Murray's *Handbook for Italy.*

BAPTISTERY OF ASCOLI.

On the north side of the cathedral there is a detached baptistery, a building of the ninth or tenth century. It is square at the base and octagonal above. Recent excavations* have brought to light a large circular basin, built of travertine marble, and which stood in the middle of the baptistery. To it was attached a square pulpit, from which the administrator addressed the catechumens previous to admitting them to the rite of baptism.† The style of the whole building is Byzantine.

BAPTISTERY OF TORCELLO.

Torcello was the parent island of the Venetian States; the spot to which the unfortunate inhabitants of Altinum and Aquileja fled for safety when their homes were made desolate by the northern invaders. Thus peopled, Torcello became a town, and had its cathedral and its bishops

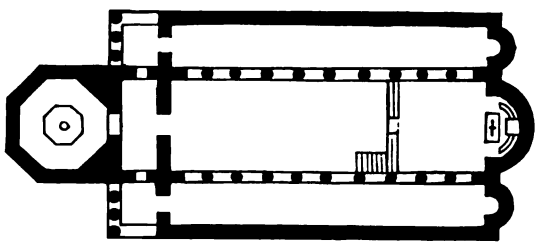


Fig. 40. PLAN OF CATHEDRAL AND BAPTISTERY OF TORCELLO.

long before the existence of St. Mark's at Venice. The cathedral stands in the same state in which it was rebuilt in the beginning of the eleventh century by Orso Orseolo, Bishop of Torcello, and son of the celebrated Doge, Pietro Orseolo.

* Orsini, *Descrizione delle Pitt. Ecc. della Città di Ascoli.* Lazzari, *Ascoli in Prospettiva.*

† Lopez, *Battisteri*, p. 269.

In front of the west door of the cathedral may still be traced the remains of a very perfect baptistery. (Fig. 40.) This was a square building externally, measuring thirty-seven feet each way, and internally an octagon, with the angles cut into hemispherical niches. In the centre stood a large font, in the form of an octagon.*

BAPTISTERY OF PADUA.

This baptistery is said to have been built about the middle of the twelfth century, although Italian authors disagree as to the precise time in which it was founded. All agree, however, in stating that it was finished and adorned in A.D. 1376. The building is square at the base and circular above. In the centre stands a large circular font, five feet across, and four feet deep. It was formerly used for immersion.

BAPTISTERY OF PISA.

This magnificent baptistery has deservedly excited the admiration of travellers. It was begun in A.D. 1153; Diotisalvi was the name of the architect,† but he did not bring the work to a conclusion. It remained unfinished a number of years, from a deficiency of funds. At length, the citizens of Pisa levied a rate for the purpose. An inscription on the south side of the interior, near the floor of the gallery, cut deep in the circular wall, indicates that the work was resumed in 1278. There is

* Costadoni, *Osservazioni intorno la Chiesa Catted. di Torcello*, p. 33.

† The following inscriptions are found on two pilasters within the building:—

MCLIII MENSE AVG. FVNDATA FVIT HÆC ECCLESIA.
DEO TI SALVI MAGISTER HVIVS OPERIS.

(This church was founded in the month of May, in the year 1153. Diotisalvi, master of this work).

reason to believe, from the date on the monument of an operarius, or builder, within the fabric, that it was not completed before the fourteenth century; all which sufficiently accounts for the finials and ornaments in the pointed style which appear in the upper parts of the building.*

This baptistery is of singular design. The plan is circular, with a diameter of one hundred and sixteen feet

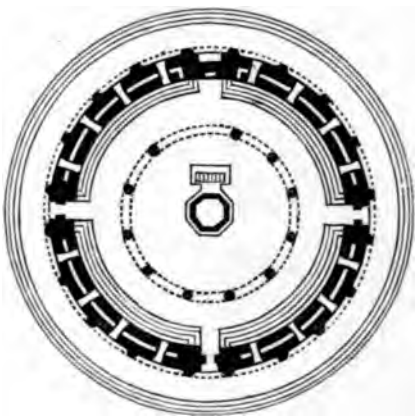


Fig. 41. PLAN OF BAPTISTERY AT PISA.

(Fig. 41); the walls are eight feet thick, the building is raised on three steps, and surmounted with a dome in the shape of a pear. (Fig. 42.) The external elevation is divided into three stories; in the basement the columns, twenty in number, are *engaged*, and have arches springing from column to column, with a bold cornice above. In the first story the columns are smaller, stand out in relief, and are placed closer together, and the order is surmounted with pinnacles and high pediments, placed at equal distances: the terminations of these parts are crowned with statues.

* Knight, *Ecclesiastical Architecture of Italy.* Morona, *Pisa Illustrata.*

Above this is an attic story, decorated with other high pediments, pinnacles, and statues. The dome, which is covered with lead, is intersected by long lines of very prominent fretwork; all the lines meet in a little cornice

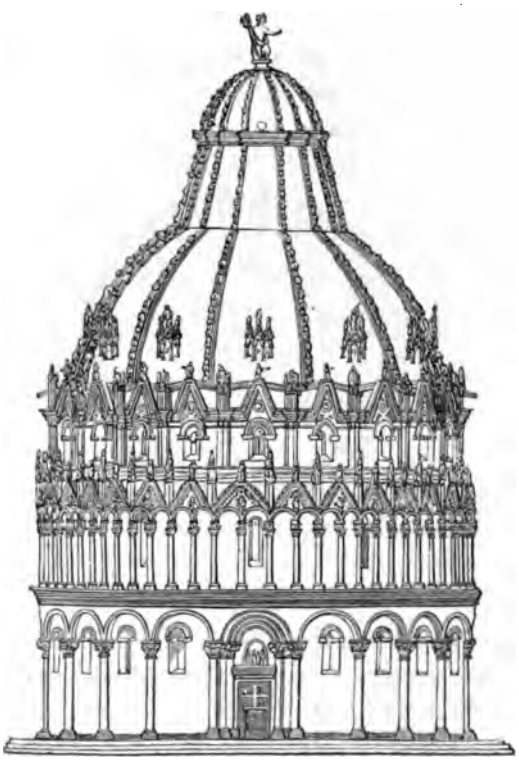


Fig. 42. BAPTISTERY OF PISA.

near the top, and terminate in another dome, above which is a statue of John the Baptist. The interior is much admired for its proportions; light columns of granite, placed between four piers decorated with pilasters, are arranged round the basement story, which support a second order of piers, arranged in a similar manner, on which the dome rests. This dome is famous for its echo,

as the sides produce the well-known effect of whispering galleries.*

The principal entrance facing the east and the duomo, is by a decorated doorway; on the frieze above is the martyrdom of John the Baptist, and various scenes relating to our Saviour; among these is a representation of baptism by immersion, the Saviour standing in the water up to His neck.† This sculpture is similar to that on the ancient bronze door of the cathedral. Above are the busts of eleven figures of sacred persons; the frieze on which they are sculptured supports the figures of the Madonna and Child, St. John the Baptist, and John the Evangelist. There is a descent of three steps round the building; the space between the steps and the wall was provided for the accommodation of the persons assembled to witness the ceremony of baptism.

In the centre of the baptistery is a large octagonal basin, fourteen feet in diameter, and four feet deep. It is provided with an outlet for the escape of the water. The basin is filled by means of a subterranean canal. At the alternate sides of the font are four small conical basins, which are supposed to have been used when the baptism of infants by immersion was practised.‡ The font is composed of a variety of marbles; the brim and base are of brocatello, the mouldings and divisions, containing sculpture, are Carrara. The pavement of the basin consists of two sorts of marbles, white and blue, in the form of waves. The ancient Romans frequently ornamented their baths in this manner. Round the interior is a band of white marble, with the following inscription:—

* Penny Encyclopædia, Article *Baptistery*. Milani, *Battistero di Pisa*. Isabelle, *Edif. Circulaires*.

† Martini, *Theatrum Basilicæ Pisanæ, Appendix*.

‡ Michael Lopez, *Sopra i Battisteri*.

HUNC OPE FIDELI FONTEM QUO GAUDIA CŒLI
DAT BAPTIZATIS TOTIUS FONS BONITATIS;
ET QUI TAM MIRO LAVACRO PIA DONA DEDERE,
ET QUI CONSILIUM, PRECOR HOS BAPTISTA TUERE
PER DOMINUM ☧TUM FONTEM QUI PROTEGAT ISTUM.

(I pray thee, O John the Baptist, to guard with thine faithful protection this font, in which the source of all goodness gives the joys of heaven to the baptized. Protect also those who have made pious gifts, and given advice for the erection of this admirable font, through our Lord Christ, who protects it.)

In the centre of the pavement existed formerly a circular base or pedestal, whence the water was made to issue by several openings; on this was placed a small column, supporting the figure of John the Baptist, in bronze. On the plinth were the following words:—

LAURENTIUS JACOPI DE ANCROJACANPIS AC
TEMPLI RECTOR D. M. PRAECURSORIS JOAN
BAPT. IMAGINEM CONSTITUI ET ERIGI
JUSSIT, A.D. MDXX.

(Laurentius of Jacop of Ancrojacan, and rector of the temple, commanded that the image of John the Precursor be erected and established.)

The altar is placed to the west of the font, and consequently the priest would have his face towards the east, as was the ancient and general usage. Upon the altar is placed a vase of marble and alabaster, within which, according to Martini, was kept the Eucharist for those newly baptized. Opposite the altar is another font, of delicate marble, supported by brackets, highly carved, adapted to the ceremony as practised at the present day.

BAPTISTERY OF PARMA.

The baptistery at Parma was commenced in A.D. 1196, and constructed after the designs of Benedetto Antelmi.*

* Upon the architrave of the northern door of the baptistery is the following inscription:—

BIS: BINIS: DEMPTIS: ANNIS: DE MILLE DUCENTIS: INCEPIT: DICTUS: OPUS: HOC: SCULPTOR BENEDICTUS:

But the work experienced many interruptions, especially during the supremacy of the powerful and ferocious Ezzelino da Romana, who, in the middle of the thirteenth century, governed the north of Italy in the name of the Emperor, and who, displeased with the inhabitants of Parma, forbade them access to the quarries of the Veronese territory, from which the marble with which the baptistery was built was obtained.* In consequence of these interruptions, the building was not finished before 1281; which will sufficiently account for the appearance of the round style in the lower part of the building, and of the pointed, above. Externally, this baptistery is an octagon, six stories in height, ending in a dome, which is covered by a flat wooden roof. The lowest and the highest stories are solid, the others are galleries supported by small columns. The interior has sixteen sides, from which spring converging ribs, that form a pointed dome. The portals are enriched with mouldings and pillars, but without imagery. In the interior of the baptistery the walls are ornamented with frescoes of the thirteenth century, meagrely executed, but well preserved.†

In the centre stands a very large octagonal basin, cut out from one block of yellowish-red marble. It appears from an inscription‡ cut on the rim that this font was made by Johannes Pallassonus in 1299. It is about eight feet in diameter, four feet deep, and contains another basin in the form of a Greek cross, in which the adminis-

* *Storia della Città di Parma di Angelo Pezzana.* *Thesaurus Ecclesiæ Parmensis.* Affò, *Storia di Parma.*

† Knight's *Ecclesiastical Architecture of Italy.*

‡ The following is the inscription :—

MCCLXXXXVIIII
JOHANES DE PALLASONO I. $\overline{PP}$.

trator stood during the performance of the rite.* That this font was formerly used for baptism by immersion, is clearly attested by the following extract, taken from the official report forwarded to the Pope on November 21st, 1578, in which is given a full description of the baptistery and its uses. This report is still preserved in the church records of Parma. The extract is as follows:—

"In eadem Ecclesia adest Baptisterium, et adsunt fontes separati a Baptisterio.

"Ad sacri fontis consecrationem parochi civitatis non conveniunt.

"Officium baptizandi pertinet ad duos sacerdotes qui appellantur *Dogmani*; attamen ipsi non baptizant, sed habent substitutum qui eorum vices supplet.

"Baptizant per immersionem."

In one corner of the baptistery is a smaller font, or, at least, what is now used as such, covered with Runic foliage and strange animals; it stands upon a lion setting his paws upon a ram. All the children born in Parma are now brought to this font to be sprinkled, a practice which was introduced after the seventeenth century, and mentioned for the first time in 1622.†

On the pilasters and lunette of the northern gate are carved the roots of Jesse and of Joachim, and scenes from the life of the Saviour and John the Baptist. In the baptism they are both represented standing up to the middle in the waters of the Jordan, which are raised into a hillock in the absurd manner so generally adopted in the middle ages. A sketch of this sculpture is presented in the accompanying woodcut.‡ (Fig. 43.)

* Michael Lopez, *Battistero di Parma*, p. 161. His description of this baptistery is very complete.

† *Ibid.* p. 120.

‡ *Ibid.* p. 170.

In the third course of the dome are also scenes from the life of John the Baptist, amongst which one, the Baptism of Christ, is represented in a form which is but an amplification of that adopted in the catacomb of San



Fig. 43. BAPTISM OF CHRIST IN THE JORDAN. A Bas Relief in the Baptistery of Parma; 13th Century.

Ponziano at Rome. The Redeemer is placed in the middle of a running stream; John on the right bank places his hand on the Saviour's head; on the left bank stand three angels holding His clothes. The scene is repeated in a second baptism on the wall behind the altar. It is almost obliterated.

BAPTISTERY OF PISTOIA.

This baptistery stands opposite the cathedral of Pistoia, and is called San Giovanni Rotondo, although it is an octagon in shape. According to Vasari, this building was erected in the year 1337 by Andrea Pisano. The style of the exterior is Italian-Gothic. The walls are covered with black and white marble in alternate layers, and surrounded by columns decorated with mosaics.

The interior of the baptistery is bare and without decoration, and in its primitive simplicity presents a pleasing contrast with the profuse artistic and idolatrous display so universal in Italy. In the centre stands a large square basin, ten feet in diameter, and four feet deep,

which can contain about nine barrels of water, according to information kindly furnished by an ecclesiastic attached to the cathedral. This font, which is of fine marble, is said to be older than the present building, probably of 1256.

BAPTISTERY OF ST. PETER'S AT ROME.

In his *Memorie Sacre delle Sette chiese di Roma*, Giovanni Severanus, describing the old basilica of St. Peter, informs us that "in the middle of the transept, that is, in the space between the pilasters of the cupola and the pulpit, towards the north, Pope Damasus, who reigned in the year 367, erected a basin for baptism, by collecting the numerous streams of water which flowed from the Vatican hill, and caused damage to the catacomb underneath." Prudentius, the well-known Christian poet, refers to this font in his Twelfth Hymn, in which he gives a description of the ancient church, and the martyrdom of the Apostles. Damasus himself records this fact in a marble inscription, which is still preserved in the subterranean crypts of the modern basilica. "Invenit fontem præbet qui dona salutis," etc. "He devised a font, which offers the gifts of salvation." Cardinal Bullion, in his *Historia Templi Vaticani*, says that "this basin was large and deep, for the administration of trine immersion, according to the rite of baptism in those times." (Notandum est fontem illum spatiosum fuisse, ac profundum, ut nempè regenerandos per trinam immersionem recipere posset, pro ut ritus baptismi eo tempore ferebat. Cap. xxii.) This font was pulled down together with the ancient basilica.

In the chapel of John the Baptist, the first on the left of the modern magnificent basilica, there is an ancient vase of red porphyry, which formed the cover of the tomb of the Emperor Otho II., as it did more anciently that of Hadrian, and which now serves as a baptismal font.

When the church was erected, this font was raised on three marble steps, but Benedictus XIII., elected Pope in 1724, being anxious to conform to the ancient rite of administering baptism by immersion, ordered the construction of two steps below the pavement, forming thus a large basin, in which persons could be immersed with ease. Now that the primitive rite is definitively abandoned, this basin is partly closed with a wooden pavement.* A commemorative inscription, engraved in gilded letters on a marble slab beneath the large picture behind the font, reads as follows :—

BENEDICTVS XIII. PONT. MAX.
ORD. PRÆDICATORVM.
HVMANÆ REGENERATIONIS FONTEM
VETERI RITV INSTAVRAVIT
ANNO SAL. MDCCXXV.
PONT. SVI ANNO. II.

(Benedict XIII., Supreme Pontiff, of the order of Preachers, constructed this font of human regeneration for the ancient rite, in the year of salvation, 1725, the second year of his pontificate.)

FRANCE.

Most of the ancient baptisteries in France have been destroyed. The church of St. Jean Le Rond, at Paris, was the baptistery of the cathedral of Notre-Dame, in the vicinity of which it was erected. It was taken down in 1748, and not a vestige of the foundations remains. This

* Il fonte battesimale poi, quando venne costruito, ergevasi su tre gradini di lumachella (Martinelli, *Basilica Vaticana*, lib. ii. p. 116). Ma Benedetto XIII., volendo uniformarsi all' antico rito di conferire il battesimo per immersione, commandò che fosse collocato due gradini sotto al pavimento, formando cosi un vano in cui potessero con agevolezza immergersi que' che si battezzavano. Oggi però, dismesso affatto l'antico rito, il vano è chiuso in parte da un piano di legno. (Valentini, *Basilica Vaticana*, t. ii.)

baptistery took its name from the round form of the oratory, in which was the basin for the administration of baptism.

Another baptistery was situated near the house of Ste. Geneviève, the patron of Paris, and was known by the name of St. John the Baptist in 881. (Lebœuf, *Histoire de la ville et du diocèse de Paris*, i. 20, 437.)

The ancient church of St. John, at Poitiers, was formerly the baptistery of that city. This edifice has the form of an elongated parallelogram, and contains marble columns of various dimensions. In the centre existed formerly a basin, which was excavated in 1804, by M. Siauve, who reports as follows the results of his discovery:—"The workmen," he says, "had no sooner removed the soil with their pickaxes, than an octagonal wall came to the light. I then recalled to mind the following passage of Don Martene:—'The church of St. John was formerly the baptistery of the entire city of Poitiers. There were some steps to descend into the font it contained.' On continuing the excavations, one of the steps was discovered. The pavement of the basin, which was probably made of stone or marble, had disappeared, but a canal, which carried off the water, was traced from the font to a drain in the vicinity. I found only two steps, but judging from the thickness of the surrounding walls, and the level of the ancient pavement, there must have been three steps at least." M. de Caumont remarks, in his *Cours d'Antiquités Monumentales*, that one of the Corinthian columns which support the open arcade of this baptistery is decorated with figures of fishes. This would confirm the baptismal character of that building, since the fish, as we have already seen, was considered an emblem of baptism, and the font was called "piscina" a fish-pond, from the supposed presence in it, by invocation, of ***IXΘTΣ*** (The Fish), an acrostic, composed of the initial

letters of our Saviour's several titles, Jesus Christ, the Son of God, Saviour.

The annexed engraving (Fig. 44) represents the plan of a small building at Puy, which was in former times the baptistery of that city. It is an octagon, with a circular

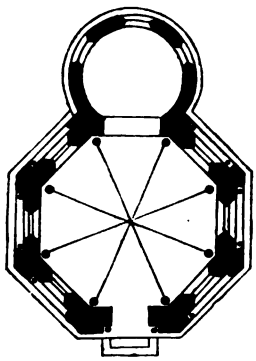


Fig. 44. PLAN OF BAPTISTERY AT PUY, FRANCE.

recess for the altar, and was built in the course of the twelfth century.

One of the most interesting features of the cathedral of Frejus is to be found in the ancient baptistery which belongs to it. This edifice is separated from the church by a porch, and is supported by eight columns of granite, bearing Corinthian capitals of white marble. Chapels have been placed in the intervals between the columns.

At Aix, there is a baptistery which communicates with the nave of the cathedral, and is lower than the pavement of the church. It was restored a few years ago. Eight antique columns of polished granite support the dome of this baptistery.

The baptistery of Chalons was built in the vicinity of the mother-church, or cathedral, and dedicated to John the Baptist. The small chapel built by the side of it, and

which still exists, was restored in the eleventh century, and consecrated under the same name.



Fig. 46. Baptism of King Clovis.

A baptistery of the fifth century, was excavated recently in close approximation to the ancient cathedral of Marseilles

Gregory of Tours, in the third book of his History of France, designates under the title of *Templum Baptisterii*, the temple of the baptistery, the edifice at Rheims, in which King Clovis was solemnly baptized by Remigius.* This important event, represented in the accompanying woodcut (Fig. 45), is thus recounted by Gregory of Tours:—"The news of the conversion of the Franks is carried to St. Remy, who, filled with joy, orders the sacred fonts to be immediately prepared; decorated draperies overshadow the streets; the churches are ornamented with curtains; the baptistery is put in order; clouds of perfume arise; sweet scented tapers are burning, the entire temple of the baptistery is filled with a divine odour, and the Lord gave His grace to the assistants in such abundance that they fancied themselves surrounded by the perfumes of Paradise. The king was the first to request baptism from the pontiff. Another Constantine, he advances towards the bath, which is to wash away his leprosy—he comes to purify in the fresh water the hideous stains of his past life. As he is about to enter into the font, the saint of God says to him in an eloquent voice:—'Sicamber, bow humbly thy head; adore what thou hast burnt; and burn what thou hast adored.' The king, having confessed his belief in one all-powerful God in the Trinity, was baptized in the name of the Father, the Son and the Holy Ghost, and was anointed with the holy chrism administered with the sign of the cross of Christ. More than three thousand men of his army were also baptized, as well as his sister Albofleda, who, not long after, died in the Lord."†

* Remigius or Remy, bishop of Rheims, was so distinguished for his zeal that he has obtained the appellation of The Apostle of the Gauls.

† Gregory of Tours: Nuntiantur hæc antistiti, qui gaudio magno repletus, jussit lavacrum præparari. Velis depictis adum-

The baptistery is represented by a quadrilateral edifice, without a dome, and pierced with a number of windows. Clovis, in a state of complete nudity, stands erect in the water, which reaches up to his waist. His hands are joined, his features are calm. All the assistants are in the attitude of surprise and expectation—the pretended miracle of the holy ampulla takes place, a shining dove penetrates into the baptistery, holding in its beak the precious ampulla; Remy in his episcopal robes, watches the descent of the Holy Ghost and renders thanks to God for this manifestation of His favour. The clergy, the courtiers, and the people, are full of admiration. Near the font are represented two of Clovis' soldiers, who are about to imitate his example.

The following liturgy was used by Remy in the administration of baptism. It is taken from a manuscript about one thousand years old.

brantur plateæ, ecclesiæ cortinis albentibus adornantur, baptisterium componitur, balsama diffunduntur, micant flagrantes odore cerei, totumque templum baptisterii divino respergitur ab odore; talemque. ibi gratiam adstantibus Deus tribuit, ut æstimarent se paradisi odoribus conlocari. Rex ergo prior poposcit se à pontifice baptizari. Procedit novus Constantinus ad lavacrum, deleturus lepræ veteris morbum, sordentesque maculas gestorum antiquorum recenti latice deleturus. Cui ingresso ad baptismum, sanctus Dei sic infit ore facundo: "Mitis depone colla, Sicamber, adora quod incendisti, incende quod adorasti." Igitur rex Omnipotentem Deum in Trinitate confessus, baptizatus est in nomine Patris, et Filii, et Spiritus Sancti, delibutusque sacro chrismate cum signaculo crucis Christi. De exercitu verò ejus baptizati sunt amplius tria millia. Baptizata est et soror ejus Albofleda, quæ non post multum tempus migravit ad Dominum. (*De Gestis Francorum*, lib. ii.)

Gregory of Tours (A.D. 539-593) is esteemed the father of Gallic history; his writings disclose considerable diligence, but little judgment. Levity and credulity are the characteristics of his *Annals of the Franks*, his *Miracles* or *Lives of the Saints*, and of his other writings. His tasteless history is the authority most nearly contemporary with, and, in fact, the only original and detailed chronicle of the reign of Clovis.

"On Sabbath morning the children recite the Creed. Catechize them previously, with the hand placed upon their heads, saying:—'Remember, Satan,' &c., as in the Roman ordinal. Then touch the nostrils and ears of the child, and say: Ephpheta, Ephpheta, &c. Afterwards, apply the exorcised oil to his chest and between his shoulders, and calling each one by name, say: Dost thou renounce Satan? &c. I anoint thee with the oil of salvation unto life everlasting. Then recite again the Creed, with the hand placed upon their heads. The archdeacon says: Pray, ye elects, bow the knee, &c. He gives the following notice: Let the catechumens retire, &c. The deacon says: Dearly beloved sons, return to your places, &c.

"This done, the pontiff proceeds from the church, accompanied by every order of the priesthood, chanting the litany, and preceded by two tapers of the height of a man, with thuribles and tymias, goes to bless the font. The litany having been chanted around the font, silence is restored, and the pontiff says:—'The Lord be with you. And all answer: And with thy spirit. He then makes the following prayer:—Almighty and everlasting God, be present, &c., as in the Roman Ritual. Taking some of the chrism in a small vase, he pours it in form of a cross upon the water, and sprinkles with it the font and the bystanders. The presbyter interrogates each one (of the candidates) as follows:—Believest thou in God the Father Omnipotent? Answer: I believe, &c. Wilt thou be baptized? &c.

"The presbyters or the deacons, or, if need be, the acolyths, having put on other robes, proceed to the font, and enter into the water, and receiving them from their parents, baptize, first the males, and then the females, by trine immersion, with but one invocation of the Holy Trinity, saying: I baptize thee in the name of the

Father, *and dip once*, and of the Son, *and dip again*, and of the Holy Ghost, *and dip the third time.* (Et ingrediuntur presbyteri aut diaconi, etiam si necesse fuerit, acolythi discalceati, induentes se aliis vestibus mundis, et ingrediuntur ad fontes intro in aqua, et accipientes eos a parentibus suis baptizantur primi masculi, deinde feminæ sub trina mersione, tantum Sanctam Trinitatam semel invocantes, ita dicendo: Baptizo te in nomine Patris, et mergis semel; et Filii, et mergis iterum; et Spiritus Sancti, et mergis tertio.)

"When they have come out of the font, the presbyter dips his thumb in the chrism and anoints them, on the crown of the head, in the form of the cross, saying: Almighty God, the Father of our Lord Jesus Christ, &c.

"They are then received by the sponsors, and the pontiff walks out of the font and takes his seat in the church. The children are brought to him, and he gives them a stole, a chasuble, the chrism, and ten silicas, and then the children are clothed. They afterwards attend mass, and they are recommended not to take any food till after they have received the communion."

Gregory of Tours, in the Fifth Book of his History, gives an account of the conversion and baptism of a number of Jews at Clermont, through the labours of the bishop Avitus. "The Jews for a long while hesitated and wavered; but on the third day they sent him (Avitus) an answer in the following terms: 'We believe that Jesus is the Son of the living God, often announced by the prophets, and therefore beg of thee to wash us with baptism, that we may not persevere in our sin.' On learning this, the pontiff, filled with joy, proceeded to the baptistery, situated outside of the walls of the city; there a multitude fell upon their knees before him, entreating to be baptized. Weeping for joy, he washed them all in the sacred water, and anointed them with the holy chrism,

and added them all to the Church, their mother. There were more than five hundred who received baptism.*

Alluding to the persecutions inflicted upon a young maiden in order to force her to abjure the Catholic faith, Gregory says that, "after she had endured many sufferings and lost all her earthly riches, she was led to a new baptism. While she was being plunged in this filthy bath, she exclaimed: 'I believe that the Father, the Son, and the Holy Ghost, are of one substance and one essence.' She was then taken out of the bath and submitted to the rack according to the law, and after passing through the excruciating tortures of the flames and the iron spikes, was decapitated, and thus consecrated to the Lord." †

Charlemagne (A.D. 742-814) decreed a law punishing the refusal of baptism with the penalty of death, a fact which degrades his bigotry even below the ignorant ferocity of Clovis, or the fanatical proselytism of the Koran. Finding that the sturdy Saxons resisted all the persuasions and entreaties of the priests sent to offer them the rite of

* Gregory of Tours: Illi autem diu æstuantes atque dubitantes, tertia die, conjuncti in unum ad eum mandata remittunt, dicentes: "Credimus Jesum filium Dei vivi, nobis prophetarum vocibus repromissum; et ideo petimus ut abluamur baptismo, ne in hoc delicto permaneamus." Gavisus autem nuntio pontifex, nocte sancta Pentecostes, vigiliis celebratis, ad baptisterium foras muraneum egressus est; ibique omnis multitudo coram eo prostrata, baptismum flagitavit. At ille, præ gaudio lacrymans, cunctos aqua abluens, chrismate liniens, in sinu matris ecclesiæ congregavit. Fuerunt autem qui baptizati sunt, amplius quingenti. (*De Gestis Francorum*, lib. v.)

† Gregory of Tours: Post multas quæstiones, post ablatos terrenarum divitiarum thesauros, cùm ad hoc frangi non posset, ut beatam scinderet Trinitatem, ad rebaptizandum invita deducitur. Cumque in illud cœnosum lavacrum vi cogeretur immergi, proclamaret: "Patrem cum Filio, ac Spiritum Sanctum unius credo esse substantiæ essentiæque." Exhinc ad legitimam deductam quæstionem, post equuleos, post flammas et ungulas, Christo Domino capitis decisione dicatur. (Lib. ii.)

baptism, Charlemagne resorted to acts of the most savage cruelty. Four thousand of them who refused to submit were butchered in one day, on the banks of a small river which discharges itself into the Oder. At another time, besides ravaging their country with fire and sword, he decimated in cold blood all the inhabitants, and obliged them, by the most rigorous edicts, to make a seeming compliance with the doctrines and ceremonies of the Romish Church.

In a treatise on the Mystery of Baptism, written by Magnus, archbishop of Sens, in obedience to a command of Charlemagne, we find the following definition of the ordinance :—"Baptism, a Greek-Latin word, means dipping or washing, because in it man is renovated by the grace of the Holy Ghost. For this reason the infant is immersed three times in the sacred font, that by this triple mystical immersion may be represented the burial of Christ during three days, and the rising out of the water, the resurrection of Christ from the sepulchre." (Baptisma græcum nomen est, quod in Latinam linguam conversum tinctio vel lavacrum interpretatur, quod ibidem infans, vel etiam cujuscumque ætatis homo per gratiam Spiritus Sancti renovatur in melius. Idcirco mergitur infans tribus vicibus in sacris undis, ut mystice triduanam designes Christi Domini nostri sepulturam. Demersio trina et elevatio ab aquis similitudo Christi est de sepulchro resurgentis). This treatise, which gives the symbolical import of each rite performed in connection with baptism, is reproduced by Martene (*De Antiquis Ecclesiæ Ritibus*) from an old manuscript in the National Library at Paris.

Fulbertus, bishop of Chartres in the eleventh century, teaches also the doctrine of baptismal regeneration in the following terms:—"We know, and know truly, that we were polluted by our first birth, and purified by the second;

therefore we are buried and we die with Jesus Christ, that we may be born again and quickened with Him. The water and the Holy Ghost are united in that sacrament; the water denotes the burial, the Holy Ghost the life eternal. As Jesus Christ lay buried three days in the ground, so man is dipped, and, as it were, buried three times in the water, that he may rise again by the Holy Spirit." *

In their numerous writings, Anselme of Laon (1030-1117), Yves of Chartres (1115), Honorius of Autun, Hugue of St. Victor, mention three immersions. Pierre Lombard, in the Fourth Book of his *Distinctiones*, in answer to the question how many times immersion should be administered, said: "Either once or thrice, according to the various custom of the church. (De immersione vero si quæritur quoties fieri debeat, precise respondemus vel semel, vel ter pro vario ecclesiæ more.) Thomas Aquinas (1227-1274) says that in baptism is performed trine immersion in water. (In baptismo fit trina immersio in aquam. *In Symbol Apost.* c. 13.) The celebrated Gerson, Chancellor of the University of Paris, and author of *The Imitation of Jesus Christ* (A.D. 1363-1429), informs us that in his time single or trine immersion was practised, according to the different usages of the churches. In answer to the question: Quoties debet immergi? (How often should one be immersed?) he says: "Secundum consuetudinem eccle-

* Fulbertis: Scimus et vere scimus, nos prima nativitate pollutos, secunda nativitate mundatos. Commori enim cum Christo, et sepeliri ad hoc tendit, ut cum illo resurgere possimus, et cum illo vivere. Proinde aqua et Spiritis Sanctus sociantur causis, sed beneficiis separantur. Requiritur sane in baptismatis sacramentis aqua propter sepulturam, Spiritus Sanctus propter vitam æternam. Sicut ergo Dominus noster Jesus Christus tribus diebus et tribus noctibus corporaliter sub terræ sepulcro conditus fuisse describitur, et homo ita sub cognato terræ elemento trina vice demersus operitur, ac sic vitalis imitatione mysterii dum demergitur sepelitur, dum educitur suscitatur.

siæ, vel semel propter imitatem divinæ essentiæ, vel ter propter Trinitatem Personarum." (According to the usage of the church, either once, to denote the unity of the Divine essence, or three times, to represent the Trinity of the Persons.

A learned monk, in the library of the Minerva at Rome, has kindly favoured us with the following extract from a manuscript of the fourteenth century, which contains the directions of Guillaume Durant, bishop of Mende from 1286-1296, to the clergy of his diocese. In the chapter on baptism, the bishop says: "Each basilica should be provided, if possible, with stone fonts. Otherwise, let there be a wooden basin made expressly for the purpose. . . Teach frequently your people the form of baptism, in order that they may, in case of necessity, observe it scrupulously, to wit: that he who baptizes, after giving a name to the child, and made the sign of the cross upon the water, must plunge the infant three times in the form of the cross, in warm or cold water, saying: P . . . or C . . . I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And if he cannot say the words in Latin, let him pronounce them in the common language. Should he have immersed the child but once, and forgotten to give it a name, and not used the word *ego*, I; if he has said the remaining part of the form, the child shall be considered as duly baptized . . . (Baptizans infantem . . . ter in modum crucis immergat illum in aquam calidam vel frigidam. . . .)

M. de Moleon, in his *Voyages Liturgiques de France*, alludes to the existence at Orleans of a ritual of the year 1581, in which trine immersion is directed as follows:— "Dicit Presbyter puero, et ego baptizo te in nomine Patris, *mergat semel;* et Filii, *mergat secundò;* et Spiritus Sancti. Amen. *Mergat tertio.*

There are still existing in several churches of France

paintings of baptism by immersion. In the cathedral of Sens a painted window contains a representation of the baptism of Eutropus by Simon and Jude. Under the portico of the cathedral of Bourges, Ursinus is shown as baptizing by immersion the son of Leocades, governor of the Gauls. Upon the entrance of the church of St. Trophimus, at Arles, is sculptured a baptismal scene: a child is plunged into a font, and the Holy Ghost descends upon it in the form of a dove.

The annexed figure (Fig. 46) represents a stone font of

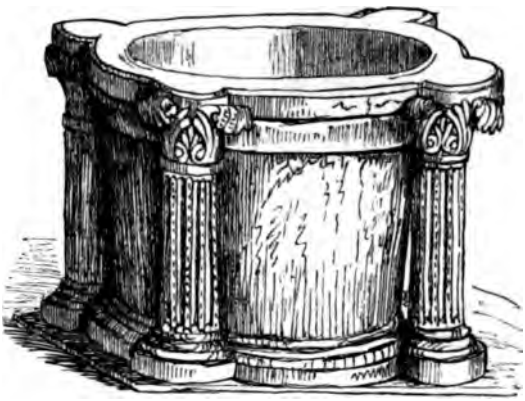


Fig. 46. FONT AT CHARTRES, FRANCE.

the twelfth century, which is now in the crypt of the church of Notre Dame, at Chartres.

The font in the church of Thouveil (Fig. 47) is of the eleventh century, and has the form of a trough, in which the infant was laid down, and thus immersed in the water. It is about one foot and a half in width, and four feet and a half in length. The baptismal fonts in the church of Limay, near Nantes, are of the same shape.

In the church of St. Peter's, at Montdidier, is a font, which was made in the latter part of the eleventh century. In the museum of the Louvre, at Paris, is a font, richly ornamented, brought from the East on the occasion of the

baptism of the sons of St. Louis. The font of Pont de Mousson has the shape of a tub, and is decorated with bas-reliefs, which represent John the Baptist preaching to publicans and soldiers, and baptizing two Jews, who stand in the water up to their waist. Another bas-relief

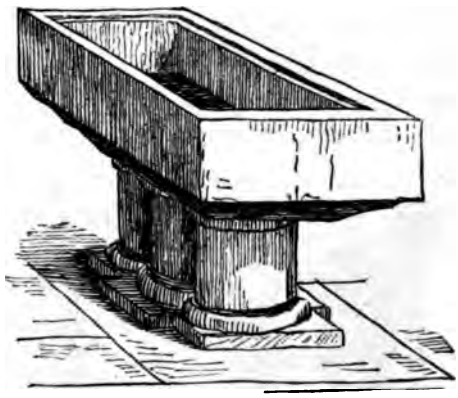


Fig. 47. FONT AT THOUVEIL, FRANCE.

shows the Precursor in the act of baptizing our Saviour, with the waters of the Jordan rising up to the middle of the body.

The Roman Ordinal of baptism, edited by order of Clement VIII. and Urban VIII., is now used in all the Catholic churches of France. It directs, as we have already seen, three affusions, instead of three immersions.

GREAT BRITAIN.

It is an opinion commonly received, that Christianity was first planted in Britain when the Romans began to colonise the island, and to establish magistrates and jurisdiction. Eusebius, the friend of Constantine, who was proclaimed emperor in Britain, specifies the British Islands among the countries where the Gospel had

been preached. (*επὶ τὰς καλουμένας Βριττανικὰς νήσους. Demonst. Evangelica.*) Theodoret (tom. iv. serm. 9), names the Britons in his enumeration of the different nations converted by the Apostles. Tertullian, in his treatise Against the Jews (*Adversus Judæos*), speaks of the wide extension of Christianity in Britain. (Britannorum inaccessa Romanis loca, Christo verò subdita.) A Christian Church subsisted there, though not always in an equal degree of vigour, till the persecution of Diocletian. It then acquired new strength and reputation from the pious fortitude of its martyrs, amongst which may be mentioned Alban, Aaron, and Julius.

The church of London was in existence as early as the latter part of the second century, though it is not until the sixth that we find any actual reference to it. But at that period a very interesting incident occurred in the church, which Bede dramatically relates in his Ecclesiastical History:—"When Sebert, the founder of Westminster Abbey, and the joint founder (according to Bede) with Ethelbert, king of Kent, of St. Paul's, died, he left his three sons, who were yet pagans, heirs of his temporal kingdom. Immediately on their father's decease they began openly to practise idolatry (though whilst they lived they had somewhat refrained), and also gave free license to their subjects to worship idols. At a certain time these princes, seeing the bishop (of London, Mellitus,) administering the sacrament to the people in the church, after the celebration of mass, and being puffed up with rude and barbarous folly, spoke, as the common report is, thus unto him:—'Why dost thou not give us, also, some of that white bread which thou didst give unto our father, Saba (Sebert), and which thou dost not yet cease to give to the people in the church?' He answered, 'If ye will be washed in that wholesome font where your

father was, ye may likewise eat of this blessed bread whereof he was a partaker; but if ye contemn the lavatory of life, ye can in no wise taste the bread of life.' 'We will not,' they rejoined, 'enter into this font of water, for we know we have no need to do so; but we will eat of that bread nevertheless.' And when they had been often and earnestly warned by the bishop that it could not be, and that no man could partake of this most holy oblation without purification and cleansing by baptism, they at length, in the height of their rage, said to him, 'Well, if thou wilt not comply with us in the small matter that we ask, thou shalt no longer abide in our province and dominions;' and straightway they expelled him, commanding that he and all his company should quit the realm."

In the seventh century, before Rome had succeeded in bringing the British Christians under her despotic spiritual power, the missionary labours of such men as Paulinus, Aiden, Coleman, and the Venerable Bede, were attended with wonderful success among the native pagans of Britain, especially in Northumberland. We have already seen that Paulinus baptized King Edwin at York, A.D. 627, and at the village of Rigin he immersed a great number of people in the river Glen, and again in the rivers Swalva and Trehenta (Swarle and Trent). Rev. Dr. Cathcart, in the London *Freeman*, describes one of the natural baptisteries in which Paulinus is said to have baptized three thousand on one occasion. "About eleven miles from the Cheviot Hills, separating England and Scotland, and about the same distance from Alnwick Castle, the celebrated seat of the Dukes of Northumberland, and near the village of Harbottle, there is a remarkable fountain. It rises on the top of a slight elevation, and at the present time it is thirty-four feet long, twenty feet in breadth, and two feet in depth, but it is capable of being

made deeper by placing a board over an opening at one side. A stream issues from the spring which forms a little creek. A few shade-trees and benches surround it, bearing the usual knife-marks of visitors. The traditions of Northumberland point out this fountain as one of the baptisteries of Paulinus, the apostle of the North of England, where he immersed three thousand during the Easter of A.D. 627. The 'History of Northumberland' contains and confirms the testimony of tradition. The spring is a place of public resort for the population for many miles, and for numerous strangers, on account of its early baptismal associations. The writer saw several visitors during a half-hour which he spent beside its clear waters. An ancient statue, as large as life, which formerly lay prostrate in the spring, now stands against a tree on its margin. The drapery of the 'bishop,' as the statue is called, shows that it was set up at a very remote period, probably only two or three centuries after Paulinus, whom it was doubtless intended to represent. A large crucifix now stands in the centre of the fountain, erected under the superintendence of the aged vicar of the parish (a clergyman who graduated at Oxford), which bears the following inscription: 'In this fountain, called the "Lady's Well," on the introduction of Christianity, in the Saxon reign of Edwin, and early in the seventh century, Paulinus, an English bishop, baptized three thousand people.' A short distance from the spring is the village of Holy Stones, where a nunnery once stood, to which the well belonged. Some scanty remains of the convent are still to be seen, and the stones can easily be detected in the houses of the hamlet. This establishment was located near the spring, at an early day, to gain a special blessing from so holy a fountain; and it is strong corroborative evidence of the sacred use to which Paulinus devoted its crystal waters. The Lady's Well is some thirty or

forty miles from Newcastle, and is full of interest to the antiquary and the traveller."

Bede recounts the following conversions and baptisms: "Byrinus preached in the province of Gevisses, and baptized both the king and the people, and Oswal, king of Northumberland, being present, received him as he came out of the bath." (Eum de lavacro exuentem suscepisse.)

"When Wilfrid converted the South Saxons, and Edilmalch, their king, was baptized in Mercia, King Wolfhere being present, received him when coming out of the water as his godson." (A quo etiam de fonte egressus loco filii susceptus est.)

"The holy days of Lent were at hand, and were rendered more religious by the presence of the priests, insomuch that the people, being instructed by daily sermons, resorted in crowds to be baptized; for most of the army desired admission to the water of the saving bath. The army advanced, still wet with baptism." *

Speaking of a little boy who had been delivered from death by his father's prayers, he adds:—"When he had lived there a long time after, and applied himself to the reading of the Scriptures, he was informed that he had not been regenerated by the water of baptism, and being then washed in the font of the saving bath, he was afterwards promoted to the order of the presbytery." † (*Eccl. Hist.* b. i. ch. xxiv.)

* Beda: Aderant Quadragesimæ venerabiles dies, quos religiosiores reddebat præsentia sacerdotum, in tantum, ut quotidianis prædicationibus instituti, certatim populi ad gratiam baptismatis convolarent; nam maxima exercitus multitudo undam lavacri salutaris expetiit . . . Madidus baptismate procedit exercitus, fides fervet in populo, et conterrito armatorum præsidio, divinitatis expectatur auxilium. (*Hist. Eccl.* lib. i. cap. xx.)

† Beda:—Cum multo post hæc tempore viveret, et Scripturis legendis operam daret, tandem didicit se aqua baptismatis non

Alluding to a Christian soldier who had suffered martyrdom, Bede says:—"Though he was not washed in the font of baptism, yet he was cleansed by the washing of his own blood, and rendered worthy to enter the kingdom of heaven." * (*Eccl. Hist.* b. i. ch. vii.)

Austin, a monk in the convent of St. Andrew, at Rome, was sent in the year 589, by Pope Gregory, as Primate of Britain; but was unable to reduce the British clergy to conformity with the Church of Rome, and to prevail on them to admit the slightest change in their ancient customs. From the account given by Bede, we learn that, before the final conference held with Austin and his companions, the British bishops solicited the advice of an anchorite of great reputation for sanctity and wisdom, and besought him to give an opinion on the difficult question, whether they ought to abandon the customs and usages of their ancestors and adopt those of Austin. His answer was that he saw no reason why they should adopt any alterations in their religion, simply on the bare request of a stranger; but since the essence of religion consisted in love and unity, not in forms, if the stranger were a holy man, and sent from God, they should follow him. This answer occasioned a second question, by what marks they should discern whether he were a holy man or not? The answer of the anchorite was worthy of his reputation: he told them to judge the character and pretensions by the conduct of the man who supported them; if he were meek and humble, then they might conclude that he was the disciple of Him

esse regeneratum, et mox fonte lavacri salutaris ablutus, etiam postmodum ad ordinem presbyterii promotus est. (*Hist. Eccles.* lib. i. cap. xxiv.)

* Quia etsi fonte baptismatis non est ablutus, sui tamen est sanguinis lavacro mundatus, ac regni cœlestis dignus factus est ingressu. (*Hist. Eccles.* lib. i. cap. vii.)

who had taught men to bear His yoke; but if the stranger were haughty and arrogant, then it was certain that he could not be sent from God, whatever might be his pretensions. The Britons, still unsatisfied, demanded what were those marks of gentleness and condescension by which they might discern of what spirit the stranger was animated? "His spirit," the sage replied, "you will discern in this: let him and his companions first come to the synod, and if, on your approach, he shall rise up in condescension and love, and greet you, then look upon him as a servant of Christ, and submit to whatever he shall ordain; but if he shall contemptuously refuse to rise up to you who are the greater number, then let him see that you despise his insolence and disclaim his authority."

After some further deliberations, the British bishops, seven in number, with Dinoth, abbot of Bangor, and some other learned men, consented to meet Austin at a second conference. The archbishop and his companions were seated in the place of meeting before the Britons entered, and as Austin did not rise from his seat to receive them, they acted in conformity with the advice of the hermit, and opposed all his overtures of union with great spirit and perseverance. After a violent contest, Austin addressed them in these words:—"In many things you act contrary to our customs as well as to the usages of the Catholic Church. Notwithstanding, if you will submit to my authority in these three matters, namely, in observing the Easter festival after our manner, in administering baptism according to the custom of the Church of Rome,* and in joining with us to convert

* Ut ministerium baptizandi, quo Deo renascimur, juxta morem Sanctæ Romanæ Apostolicæ Ecclesiæ, compleatis. "That you complete the administration of baptism, by which we are born again unto God, according to the custom of the Roman Apostolical

the Saxon pagans, in all other things which you do contrary to our customs, we will bear with you." To this demand the Britons answered that they would not comply with any one of the three particulars, neither would they acknowledge him for their archbishop. Austin, fired with indignation at this refusal, answered them with threats, and plainly intimated that if they would not accept peace from their brethren, they must expect war from their enemies, and if they would not preach the Word of Life to the Saxons, they should themselves suffer death. (Bede, *Eccl. Hist.* lib. ii.)

A judicious writer speaks as follows of the character and career of Austin:—"The personal merit of this missionary will bear no comparison with that of the first Christian Apostles. While Paul and his brethren, in their journeys for the propagation of the Gospel, exposed themselves to innumerable perils, without any prospect of temporal advantage, this apostle travelled under the protection of princes, enjoyed the support and assistance of the civil power, and found his spiritual labours the direct path to worldly honour and emolument. A pope was his master; a king was first his patron, and then his disciple; and the sole government of his new church, with all the advantages of supremacy in a well-arranged hierarchy, was his recompense. That which decisively fixed the reproach of inordinate ambition in his character is, that he not only seized the metropolitan dignity in the English Church before it was well formed, but endeavoured to bring the ancient and independent British churches under his yoke;

Church." The precise defect intended is left to conjecture. The baptism of infants seems most probable, for it had already been adopted in the Church of Rome, through the prevailing influence of Augustine, and enforced under pain of excommunication by several councils. The reader will presently see that, in answer to an inquiry made by Austin, the Pope recommended him to baptize infants without delay in case of danger of death.

and that, meeting with more resistance than he expected from the free spirit of the ancient Britons, his haughty temper could not brook the opposition, and he at least meditated revenge. We can only judge of the character of this apostle by his actions, imperfectly recorded, for none of his writings remain." (*Oxford Encyclopædia.*)

The doctrine of the saving efficacy of baptism and the administration of that ordinance to infants, seem to have been introduced in Great Britain in the seventh century. Bede designates baptism under the appellation of the saving bath, "lavacrum salutare." Pope Gregory (A.D. 601), in a letter to Austin, advises him to baptize the child in the very hour of its birth if there be danger of death; "For," he adds, "as the grace of the holy mystery is to be with much discretion provided for the living and the understanding, so it is to be without any delay offered to those who are on the point of death, lest, while a further time is sought to confer the mystery of redemption, a small delay intervening, the person to be redeemed should be no more."* (Bede's *Ecclesiastical History*, book i. chap. 27.)

Bishop Ælfric in his *Easter Homily*, teaches, "That the heathen child is baptized, and changes not its outer form, although inwardly converted; it is carried to the font, sinful through Adam's transgression, and is washed inwardly from all its sin, yet changes not its outward form. So also the holy font-water, which is called the

* "Baptizare autem vel enixam mulierem vel hoc quod genuerit, si mortis periculo surgetur, vel ipsa hora eadem qua gignit, vel hoc quod gignitur eadem qua natum est, nullo modo prohibetur; quia sancti mysterii gratia sicut viventibus atque discernentibus, cum magna discretione providenda est, ita his quibus mors imminet, sine ulla dilatione offerenda, ne dum adhuc tempus ad præbendum redemptionis mysterium quæritur, interveniente paulum mora inveniri non valeat, qui redimatur. (Beda, *Hist. Eccles.* lib. i. cap. xxvii.)

wellspring of life, is outwardly like any other water and subject to corruption; but the Holy Ghost descends with power upon the corruptible water, through the blessing of the priest, and through that spiritual power, all sin is washed away both of the body and the soul."

The baptism of infants was enforced by severe enactments. The laws of Ina, king of Wessex, made at a West-Saxon Witenagemot, held in A.D. 690, provide that parents should bring their children for baptism within thirty days after birth, under forfeiture of as many shillings. If the infant died unbaptized, all the parents' property was forfeited.*

A decree of the tenth Northumbrian Synod orders:— "Let every child be baptized in good time, within nine days, under the penalty of six ore: and if a child die a pagan (that is, without baptism) within nine days, through negligence, let satisfaction be made to God without any worldly mulct; and if after nine days, let satisfaction be made to God, and twelve ore be paid, because he was a heathen so long.†

The ninety-fifth Excerption of Eigbright (A.D. 740) is as follows:—"Let the parent, whose child is dead without baptism through his neglect, do penance one year, and never live without penance. If the priest, whose duty it

* Be cildum.

II. Cild, binnan thritagum nihta, sie gefulwad. Gif hit swa ne sie, xxx. scill. gebete. Gif hit dhonne sie dead butan fulwihte; gebete he hit mid eallum dham dhe he age.

Of children.

2. Let a child, within thirty days, be baptized. If it be not so, let him make "bōt" with xxx. shillings. But if it die without baptism, let him make "bōt" for it with all that he has.

† Quilibet infans mature baptizatur intra ix. dies, sub pœna vi. orarum, et si infans paganus intra ix. dies per negligentiam mortuus sit, emendent apud Deum absque mulcta mundana; et si supra ix. dies fuerit, emendent apud Deum, et solvant xii. oras parocho illi quod ethnicus tam diu fuerit. (*Leges. Presbyt. Northumb.* X. A.D. 950.)

was, neglected to come, though asked, let him be chastised of the doom of the bishop for the damnation of a soul. But all the faithful may do this when they find any dying unbaptized; nay, it is commanded that men should snatch a soul from the devil by baptism; that is, by baptizing them with water, simply blessed in the name of the Lord, by immersing them, or pouring water upon them, in the name of the Father, the Son, and the Holy Ghost. Therefore, they who can, and know how to baptize, faithful monks especially, ought always to have the Eucharist with them, though they travel to places far distant." This collection of Excerptions, like a code of canons for the province of York, has undergone numerous alterations, having been augmented, curtailed, and transposed at discretion. (Spelman, *Concilia Magnæ Britanniæ.*)

In the tenth century the 17th of the Ecclesiastical Institutes orders that, "If any one bring a sickly child to a mass-priest, be it of whatever mass-priest's district it may, then let him baptize it forthwith, and for no business let him neglect to baptize it, be it from whence it may. If he on any account neglect it, and it die without baptism, then be it known to him that on doomsday he shall render an account for that soul to God. (Wilkins, *Concil.* tom. i. p. 218.)

The great festivals of Easter and Whitsuntide were the ordinary times appointed for the administration of baptism. These festivals, we have already shown, had long been signalized by the observance of this rite in the Roman Church. In England this regulation was solemnly enacted at the Council of Calcuith, in A.D. 787 (*Conc. Calc.* can. 2); and is also mentioned in the reports of the legates, Gregory and Thyophylact, to Pope Adrian I. of their proceedings in Great Britain. This report contains the following recommendation :—

Ut baptismus secundum canonica statuta exerceatur, et non alio tempore, nisi pro magna necessitate: et ut omnes generaliter symbolum et orationem Dominicam sciant, et illi qui parvulos de sacro fonte suscipiunt et pro non loquentibus respondent, ob renunciationem Satanæ, et operum et pomparum ejus, seu fidei credulitatem, sciant se fidejussores ipsorum ad Dominum pro ipsa sponsione, ut dum ad perfectionem ætatis pervenerint doceant eos prædictam orationem Dominicam et symbolum; quia nisi fuerint, districtè ab eis exigetur, quod pro non loquentibus Deo promittitur. Ideo generaliter omni vulgo præcipimus, hoc memoriæ mandari. (*Proemium ad Adrianum Papam* I.)

"That baptism be practised according to the canonical statutes, and not at any other time, except in great necessity; and that all in general know the creed and the Lord's Prayer; and that all who take the children out of the font and answer for them that cannot speak, know that they are sureties to the Lord, according to their sponsion, for the renouncing of Satan, his works, and pomps; and for their believing of the creed; that they may teach them the Lord's Prayer aforesaid, and the creed, while they are coming to ripeness of age; for if they do not, what is promised to God in behalf of them that cannot speak, shall be with rigour exacted of them. Therefore we enjoin that this be charged on the memories of all the people in general.

The tenth Excerption of Eigbright requires, "that the rite and time of baptizing at proper seasons, according to the institutions of canons, be most cautiously observed by all priests." *

The Fourth Constitution, adopted at Reading, in A.D. 1279, says:—"We think fit to explain what is provided in this present constitution concerning the reserving of children to be baptized till the general baptizing at Easter and Pentecost, out of our regard to that statute, which seems to have been hitherto neglected, namely, that children born within eight days before Easter, and as many before Pentecost, be reserved to be baptized at those times, if it may be done without danger; so

* Ut a cunctis sacerdotibus jus et tempus baptismatis temporibus congruis, secundum canonicam institutionem, cautissime observetur. (*Excerp. Eigberti.* x. A.D. 740.)

that they receive instruction between the time of their birth and their receiving perfect baptism, so that immersion alone remains to be performed on the day of baptism." *

The regulation designating Easter and Pentecost as the legitimate times for baptizing, and limiting to them the administration of this ordinance, failed of meeting with universal acquiescence in Great Britain; for the tenth among the laws of the Northumbrian priests, which we have already quoted, enjoins baptism within nine days after birth, and imposes penalties for default. Towards the close of the twelfth century this appropriation of Easter and Whitsuntide fell silently into disuse, neither pope nor council authorizing the change, or seemingly observing it. (Dalleus, *De cultibus religiosis Latinorum*).

Baptism was administered in England by immersion, and priests were expressly forbidden to pour water upon the head. The sixth Canon of the Council of bishops of the province of Canterbury, held at Celchyth, A.D. 816, under Wulfred, archbishop of Canterbury, and Kenulf, king of Mercia, says—"Let ministers take notice that when they administer the holy baptism, that they do not pour the holy water upon the heads of the infants, but that they be always immersed in the font; as the Son of God has in His own person given an example to every believer, when He was thrice immersed into

* Quod in constitutione cavetur de pueris baptizandis, usque ad generale baptismo Paschæ et Pentecostes videlicet reservandis, pro ipsius statuti reverentia quod hactenus videtur esse neglectum, sic duximus declarandum: ut pueri per octo dies ante Pascha, et dies totidem ante Pentecostes nati, si absque periculo servari valeant, usque ad tempora illa reserventur baptizandi; ita tamen quod medio tempore inter nativitatem puerorum hujusmodi et perfectum baptismum recipiant catechismum, solaque diebus baptismi supersit immersio facienda. (*Constitutiones Peccham*, iv.)

the waters of the Jordan. In this manner it ought to be observed." *

That this canon prevailed afterwards, is evident from the following resolution adopted by a Council held in Ireland in A.D. 1172: "Ut pueri deferrentur ad ecclesiam, et ibi baptizentur in aquâ mundâ trinâ mersione." (That the boys be brought to church, there to be baptized in pure water with trine immersion.)

The Third Canon of the Westminster General Council, held in A.D. 1200, says:—"If a layman baptize a child in case of necessity, let all that follows after immersion (the chrism, the putting on the white garment, and the delivering of the lighted taper) be performed by the priest." (Si vero in necessitate puer baptizetur à laico, sequentia immersionem non præcedentia per sacerdotem expleantur. *Concilium Londinese*, can. iii. A.D. 1200).

The Twelfth among the Constitutions of Edmund (A.D. 1236) recommends that, "If a child be baptized by a layman, let what goes before (the exorcisms and catechism) the immersion, and what follows after, be fully supplied by the priest." (Si vero baptizatus fuerit puer à laico, præcedentia et subsequentia mersionem expleantur vel suppleantur à sacerdote. *Constit. Edmundi*, can. 12.)

In the old cathedral at Carlisle there is a fresco which represents St. Austin in a font up to his waist, and the minister ready to immerse him. This painting was made in the eleventh century.

* Sciant etiam presbyteri, quando sacram baptismum ministrant, ut non effundant aquam sanctam super capita infantium, sed semper mergeantur in acria;* sicut exemplum præbuit per semet-ipsum Dei Filius omni credenti, quando esset ter mergatus in undis Jordanis. Ita necesse est secundum ordinem servari et haberi. (From a manuscript in the British Museum, Cotton, *Vespasian*, a. xiv. fo. 147-151. It is the only known ancient copy, and contains many corruptions in spelling and grammar.)

* This word stands for *aqua*, water.

"Among the plates published by Mr. Strutt (*View of Manners, &c.*, vol. II. plate viii. p. 121), there is one from a manuscript life of Richard, Earl of Warwick, which represents 'how he was baptized, havyng to his godfathers King Richard and Seynt Richard Scrope, then (1381) Bishop of Lichefield, and after, in processe of tyme, he was Archebishop of Yorke.' This plate (see Fig. 48) Mr. Strutt took from 'a very curious and valuable manuscript in the Cotton Library, marked Julius E. IV. The original delineations, together with the writing, are all done by the hand of John Rouse, the Warwickshire antiquary and historian, who died the 14th of January, 1491, the seventh year of Henry the Seventh. It is illustrated with fifty-three excellent delineations, which fully explain the manners and customs of the times in which they were done.' Round a neat Saxon font the company stand. A bishop is holding the child, stark naked, and just going to be dipped, over the font. The hand of the royal godfather is on his head. The archdeacon, according to custom, stands by the bishop, holding up the service book open, which implies that the baptism is being performed according to the ritual. As the child's face is toward the water, this is the last of the three immersions, and the bishop may be supposed now uttering the last clause of the baptismal words,—*and of the Holy Ghost. Amen.* The priest on the other side of the officiating bishop is holding the chrism. Fonts, like medals, form a history, and from a history of fonts incontestible evidence rises to prove that, during the whole reign of Popery (in England), public ordinary baptism was administered by immersion; that the mode was not changed to sprinkling here, any more than on the Continent, for such considerations as climate or timidity, rank or caprice; and that, in the public opinion, there was no hazard to health in dipping infants. The noble babe, whose baptism is here repre-

sented, was born on the twenty-eighth of January, at Salwarp, in the county of Worcester." (Robinson's *History of Baptism.* A very valuable work, full of interesting researches.)



Fig. 48. BAPTISM OF RICHARD, EARL OF WARWICK.

A Catechism published in 1548 alludes to baptism as follows :—" What greater shame can there be, than a man to professe himself to be a Christen man because he is baptized, and yet he knoweth not what baptisme is, nor what strength the same hath, nor what the *dyppyng* in the water doth betoken when God is added and joyned to the water, then it is the *bathe* of regene-

racion a *bathe* that washeth our soules by the Holy Ghoste, as Saynct Paule calleth it, saying, God hath saved us thorowe hys mercye by the *bathe* of regeneracion for baptisme and the *dyppynge* into the water doth betoken that the olde Adam, with all his sinne and evel lustes, ought to be drowned and kylled by daily contrition and repentance." *

William Tyndal, otherwise called Hychins, thus speaks of baptism:—"The *plungynge* into the water sygnyfyeth that we dye and are *buryed* with Chryst, as concernynge the old lyfe of Synne which is Adam. And the *pullynge* out agayn sygnyfyeth that we *ryse agayn* with Chryst in a newe lyfe." (*The Obedyence of a Chrysten Man.*)

The first Prayer-Book of Edward VI., following the Manual of Sarum,† directed the priest to dip the child in the water three times; "first, dypping the right side; secondly, the left side; the third time dypping the face towards the fonte." ‡ (2, Edw. VI. A.D. 1548.) But in the second Prayer-Book the direction for trine immersion was

* *Catechismus*, that is to say, a short instruction into Christian religion for the syngular commodite and profyte of childre and yong people. Set forth by the mooste reverende father in God, Thomas, Archbishop of Canterbury, Primate of all England, and Metropolitane. (*Gualterus Lynne, excudebat.* 1548.)

† Manual of Sarum:—"*Deinde accipiat Sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizet eum sub trina immersione, tantum sanctam Trinitatem invocando, ita dicens:* N. Et ego baptizo te in nomine Patris: *et mergat eum semel versa facie ad aquilonem, et capite versus orientem:* et Fili: *et iterum mergat semel versa facie ad meridiem:* et Spiritus Sancti. Amen: *et mergat tertio recta facie versus aquam.* (*Ritus Baptizandi.*) The Sarum Ritual was drawn up about A.D. 1085, by Osmund, bishop of Salisbury, and chancellor of England. It was adopted by almost the whole of England, Wales, and Ireland, and continued in use until the reign of Edward VI.

‡ Then the Prieste shall take the childe in his hands, and ask the name: and naming the child, shall dyppe it in the water thryse: *First*, dypping the right side; *Secondly*, the left side; the third time dypping the face toward the fonte.

omitted, and the priest was simply directed to dip the child discreetly and warily. "But if they (the godfathers and godmothers) certify that the child is weak, it shall suffice to pour water upon it." This is the first authentic permission for altering the mode of baptism we find in the ecclesiastical annals of Great Britain.*

Dr. Wall, in his *History of Infant Baptism*, says:— "In the Church of England, it being allowed to weak children (in the reign of Queen Elizabeth) to be baptized by affusion, many fond ladies and gentlewomen first, and afterwards, by degrees, the common people, would obtain the favour of the priest to have their children pass for weak children, too tender to endure dipping in the water. As for sprinkling, properly called, it seems it was, at 1645, just then beginning, and used by very few."

The alteration of the rubric in 1661 shows that immersion was no longer the rule: "*If they shall certify him that the child may well endure it, he shall dip it in the water discreetly*, &c. The custom of sprinkling in England has, in a great measure, arisen from the principles laid down in the Directory of 1644, when the Presbyterian power had, during the Protectorate of Cromwell, gained the ascendency over the Anglican Church. The Assembly of Divines then debated the manner in which baptism should be directed in their formula, and decided by a vote of twenty-five to twenty-four, that sprinkling alone should be mentioned without reference to immersion; but, as we have already seen, the episcopal ritual still retains the

* 5, 6, Edward VI. . . . (A.D. 1551.)

Then the Priest shall take the child into his hands, and shall say to the godfathers and godmothers, Name this child; and then, naming it after them (if they shall certifie him that the child may well endure it), he shall dip it in the water, discreetly and warily; But if they certifie that the child is weak, it shall suffice to pour water upon it.

direction for immersion, although it admits sprinkling or pouring as equally valid.

In the Prayer-Book of 1549, the administration of baptism was followed immediately by two ancient customs, which were omitted in 1552—the putting on the chrism, or white vesture, and the anointing. The signing of the cross upon the child was retained. The address to the congregation, with the Lord's Prayer, and the thanksgiving that follows, were placed in the Prayer-Book in 1552. It is an addition which unequivocally expresses the regeneration of each baptized infant. It is as follows :—

"*Then the Minister shall say,*

"We receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church; let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto Him, that this child may lead the rest of his life according to this beginning.

"We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy church."

Robinson, in his *History of Baptism*, acknowledges that baptisteries, which imply an intermediate state of the ordinance between that in rivers and that in fonts, were but few in Britain. Yet he adds, "there were,

however, as Bede observes, some of these oratories or baptismal chapels erected here at first." The period of these is between the coming of Austin and the conquest by the Normans.

In his account of Edwin's conversion to the Christian faith, Bede informs us that a wooden booth was hastily erected at York, which was called St. Peter's Church, and in which the king and many of the nobility were catechised and baptized. On this very spot, Edwin afterwards built a stately and magnificent church of stone. Robinson refers a chapel of the Abbey of Braintree in Essex to that period; he notices also a Roman bath, at the west end of the parish church of St. Mary at Dover, which he thinks had been used at first for the church baptistery.

The accompanying plan of the old cathedral and baptistery of Canterbury (Fig. 49), is taken from a paper

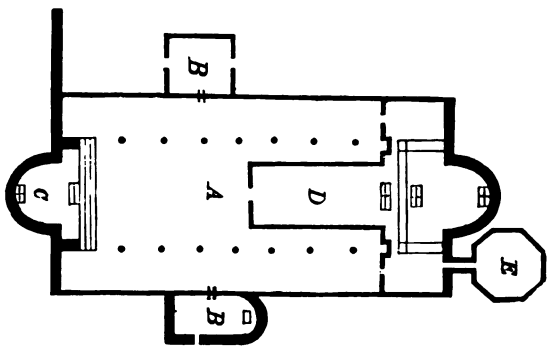


Fig. 49. PLAN OF SAXON CATHEDRAL, CANTERBURY, A.D. 950.
A. Nave. BB. Towers. C. Chapter. D. Choir. E. Baptistery.

on Choirs and Chancels, read by Arthur Ashpitel, Esq., F.S.A., before the Society of Antiquaries in London, on January 15th, 1857.

The church of the Holy Sepulchre, at Cambridge, is remarkable for the antiquity and peculiarity of construc-

tion of the older part, which is believed to be the oldest remaining specimen of the circular churches in England—the others being those of Northampton, Little Maplestead in Essex, and the Temple Church in London. It is probable that round churches, wherever they occur, were originally baptismal oratories. The round church at Cambridge, dedicated under the title of the Holy Sepulchre, is supposed to have derived its circular shape from the church in which the small chapel of the Holy Sepulchre at Jerusalem is contained. It is forty-one feet in diameter, and has a peristyle of *eight* (the mystic number, according to Ambrosius in his notice of the baptisteries of Milan) rude massive pillars, supporting circular arches with chevron mouldings. Of the origin of this church no record exists. Report has ascribed its foundation to the Templars, and as bathing for chivalrous* purposes was occasionally performed on the Continent in the baptismal churches of St. John,† the erection of baptisteries by the Knights Templars, both for parochial and chivalrous uses, would appear to be neither inconsistent nor improbable.

"Most of the fonts in the mediæval Gothic churches of England either belonged to the original Saxon wooden churches or to the succeeding Norman ones. When these churches, in their turn, became much dilapidated, the Gothic church was either grafted on the Norman or erected on the same foundation as the original site, which was still observed. The Christianised pagans, under the Roman dominion in England, generally selected the sites of the demolished heathen temples for their new places of worship, at first setting up a mere wooden shed for

* The bath and white garment of the novice, says Gibbon (vol. xi. p. 38), were an indecent copy of the regeneration of baptism.

† Robinson's *History of Baptism.*

temporary baptismal purposes, but a permanent church was afterwards generally erected over the font. In Ifley church, Oxfordshire, which is supposed to have been originally built by the Anglo-Normans, there is an Anglo-Saxon font, for total immersion, which was the practice adopted in the first ages of Christianity." (*Sacred Architecture*, by R. Brown.)

By an ancient Ecclesiastical Constitution* (A.D. 1236) a font of stone was required to be placed in every church, and it was to be capacious enough for total immersion.

At this early period fonts appear to have been regarded with peculiar reverence, and are frequently preserved, whatever changes the church may have undergone; for this reason Norman fonts are very numerous; they are frequently richly ornamented and well worthy of preservation; their form is usually square, supported on five legs, or small pillars; or circular, at first supported also upon legs, but at a subsequent period assuming the form of a cup, supported on a single pillar or pedestal, and richly ornamented, many examples of which occur during the later Norman period; sometimes they are in the form of a tub, richly decorated, or with four small pillars placed against it, giving it the appearance at first sight of being square; they are sometimes octagonal. The fonts are usually placed at the west end, near the south entrance of the church.

* "In every baptismal church let there be a baptistery of stone, or, however, one that is sufficient (large enough for dipping such as are baptized in it, says Lynwood in his *Constitutiones Angliæ*), handsomely covered and reverently kept, and not used for any other purposes. Let not the water in which a child has been baptized be kept in the baptistery above seven days." Baptisterium habeatur in qualibet Ecclesia Baptismala lapideum, vel aliud competens (sub quod baptizandus possit in eo mergi) (vas) quod decenter cooperiatur, et reverenter observetur. Aqua verò, in qua baptizatus fuerit puer, ultra septem dies in baptisterio non servetur. (*Constitutiones Edmundi*, can. 10, A.D. 1236.)

A font of great antiquity is to be found in the noble church of Malvern. This font, like all those which were in use amongst our ancestors, having been adapted for



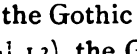
Fig. 50. FONT AT BRIDEKIRK.

immersion, is of large dimensions, being nine feet two inches in circumference, and thirteen inches in depth; the form is circular, without ornament of any kind, and an orifice remains in the centre for carrying off the water. If

not of Saxon workmanship, it is doubtless of a period not later than the twelfth century.

In the ancient church of St. Martin's, near Canterbury, is a most curious font, of great antiquity, ornamented with rude carved work, in which are no legendary images, or any superstitious figures whatever. It more resembles a great tub than a basin, and stands low on the floor, so that a person might much more easily step into it, according to the ancient mode of baptizing, than stoop down to it, in order to receive the sprinkling of water. (King's *Monumenta Antiqua.*) The form as well as the ornaments of this font pleads strongly in favour of its antiquity.

At Bridekirk, a parish in the county of Cumberland, there is a church dedicated to St. Bridget; a very ancient edifice which contains a singular font, a large open vessel of greenish stone. (See Fig. 50.) It exhibits in rude relief various designs symbolical of the serpent and the forbidden fruit, the expulsion of Adam and Eve from Paradise, the baptism of Christ, &c., likewise a Runic inscription which has been variously interpreted by different antiquarians. In the baptism of Christ, He is represented standing naked "in a kind of font or vase, with a nimbus, almost defaced, round His head, and over Him is a dove." By the side of the font stands John the Baptist, with his left hand behind the shoulders of the Saviour, and his right on His side.

Referring to this font and the representation of baptism upon its eastern side, Bishop Nicholson wrote to the famous antiquarian, Sir William Dugdale, "Now, Sir, I need not acquaint you that the sacrament of baptism was anciently administered by plunging into the water in the western as well as the eastern parts of the Church, and that the Gothic word  (Mark i. 8, and Luke iii. 7 and 12), the German word *Tauffen*, the Danish *Dobe*, and

and the Belgic *Doopen*, as clearly make out that practice as the Greek word *Βαπτισμα*." (See Gibson's *Camden*. p. 841.)

There is a font of considerable interest in the abbey church of Romsey. It is constructed upon an elevated platform of stone, paved with tiles, of the height of above fifteen inches. The depth of this font is three feet six inches, the width two feet ten inches, and consequently is large enough for the total immersion of an infant. There is at the bottom a perforation for drawing off the water.



Fig. 61. FONT AT LINLEY.

The font in the upper church at Lewes is shaped like a barrel; the body adorned with fretwork, and an upper and lower band or fascia of rounds and quatrefoils. This font is set against a pillar.

The font in Hendon church stands on the left hand of

the principal entrance, and is very remarkable for the antiquity of its appearance. It is made of stone, lined with lead, and has a brass plug at the bottom (almost decayed by time) to let the water out. This font is of a square form, and very large, having its sides ornamented with columns supporting circular arches, which are of Saxon workmanship and rudely executed.

The old font at Barnswood, in Gloucestershire, which is still preserved, was lined with lead, and is of considerable dimensions. It was evidently intended for immersion, for which Bishop Lyndwood says a font is required. (Quod baptizandus possit in eo *mergi*.) Some escutcheons and rude sculpture remain; but the arms are destroyed.

At the west end of the nave of the church at Fincham, in Norfolk, stands a large stone font, with a basin about a yard square. On the south side or square are the figures of three men under three arches of stone, in a very rude and antique dress. They represent Christ rising from the tomb, and the soldiers guarding the sepulchre. The north side clearly exhibits the baptism of Christ, and the descent of the dove over Him.

We are indebted to William Newman, Esq., of Southampton, for the annexed engravings, which represent the celebrated font at Darenth church, in the county of Kent (Figs. 52 and 53). In his *History of Kent*, Mr. Samuel Bagshaw informs us that "this font was removed from an old chapel dedicated to Hilles St. Margaret, about a mile south-east from Darenth church, the chapel having fallen to decay. The ruins of the chapel are still seen in a field a little south-west of the manor house." Mr. Newman writes:—"When I was last at the church, about twenty-six years ago, the font was closed inside with wood, which came within a few inches of the top, and formed a cover on which was placed a small modern font with cover, quite large enough to sprinkle the whole congregation;

but finding a small hole in the centre, I, with a piece of wire, found the depth from the top to be nineteen inches



Fig. 52. FONT AT DARENTH CHURCH.

and a half inside, the diameter at the top thirty-five inches, and the height from the floor forty-eight inches."



Fig. 53. SCULPTURES ON THE FONT AT DARENTH.

The curious sculptures on the Darenth font have claimed the attention of several antiquarian writers. The subjects present a singular mixture: they comprise David playing

the harp; the baptism of an infant by immersion; a sagittarius; a crowned king holding a short staff, surmounted by a disc; three strange monsters, and another beaten by a man. Some antiquarians have regarded these curious representations as partly sacred and partly cabalistic, whilst others would trace a symbolical import. Mr. Bagshaw says:—"Some of the figures on the font appear to be chimerical, and others symbols of the sacraments. One represents King Edgar, who raised Dunstan to the See of Canterbury; another illustrates his conflicts; one, Dunstan playing on the harp; another shows the sharp encounter he had with the devil, in beating whom he broke his pastoral staff." (*History of Kent.*)

The date of the costume is considered to be of the twelfth century. Each of the eight compartments is enclosed by plain columns, bearing round arches, which spring from regular Norman capitals, and with raised ornamental bosses. The decorative details are apparently of the Norman period.

The font in Brighthelmstone church, Sussex (See design in *Antiquarian Reporter*, iii. 185), is undoubtedly of great antiquity. It is circular, surrounded by bas-reliefs, divided into several compartments, each representing a Scriptural or legendary subject. The largest represents the Lord's Supper. The figure of Christ, distinguished by a nimbus emanating from His head, seems as in the act of blessing the elements. Only six of the Apostles are here introduced. The compartment to the left contains the figure of a man standing in the water up to his waist. One on the right holding his clothes, and another on the left dressed in a ceremonial habit, like that of a priest, is presenting two rolls of linen. This sculpture represents the baptism of some great man converted to Christianity. These figures are shown as if standing under arches, probably meant for those of a baptistery.

The font at Walsingham is decorated with all the charms of art; with all the blandishments of sculpture, architecture, and Romish superstition. When first raised it must have excited admiration, bordering on enthusiastic devotion. The whole consists of three portions, or divisions, in height, a base, or steps; a shaft; and a capital, or basin. In the first are two tiers, or series of steps, raised above the pavement, each of which is ornamented on the exterior face with various panels and tracery. Each is also subdivided into two steps; the upper step, or surface, is formed of two divisions in its elevation, and eight in its horizontal plan. From the centre of this rises the shaft, which is surrounded by canopied niches, pinnacles, buttresses, pediments, and statues. At the angles are eight smaller statues, standing on pedestals, and a series of trefoil leaves extends round the upper member of this shaft, which is surmounted by the basin or font. This consists, like all the other parts, of eight faces, each of which displays a canopied recess, filled with a group of figures in baso-relievo, representing the seven sacraments of the Romish Church, with the Crucifixion:— 1. Baptism. 2. Confirmation. 3. Penance. 4. The Eucharist. 5. Ordination. 6. Marriage. 7. Extreme Unction. (Britton's *Architectural Antiquities of Great Britain.*)

In a letter to the Duke of Leeds, Mr. Holden gives a description of the reliefs on the font at Thorpe Savin, in Yorkshire. He says:—

"This font has attracted the notice of several antiquaries, who have spoken of it as a very extraordinary thing of the kind, though I have not heard that any one has ventured to give an explanation of it; and, indeed, the sculptor himself had no other idea than a few devices purely symbolical. Many of these ancient fonts have been charged with representations of some marvellous actions of legendary saints or bishops, and others seem

to have had nothing in view but to remind the spectators of some circumstance in the life of our blessed Saviour, or some ceremony in the Christian Church. Of the latter sort I take this font to be; the two first compartments being evidently a representation of the baptism of a child, in which a monk is preparing to immerse it in a font, whilst four sponsors are stretching out their hands in token of their vow. In the next is a man tying up sheaves of corn with a sickle under his girdle. The fourth compartment presents a person on horseback, riding over a bridge, and holding in his hands a censer, out of which seems to issue something like flames. Next is a man with a helmet on his head, and a basket hung by a belt across his shoulder, out of which he appears to be sowing seed; and next to him is a person who is about to seat himself in a chair, or rather a tub, which, from the appearance of the top, seems to have some allusion to the Papal dignity. . . . All these figures are cut in stone in alto-relievo, and, as far as one may judge from the circular arches and mouldings, which are beautifully cut, are of Saxon origin, and probably contemporary with the church itself." (*Archæologia*, vol. xii.)

Mr. Francis Douce thinks that four of the compartments represent the seasons of the year. "Winter is figured by an old man warming himself before a fire in the chimney; Spring, by one riding out a-hawking, as would probably appear from an attentive inspection of the original; Summer, by a man reaping corn and bundling it up into sheaves; and Autumn, by a husbandman sowing seed. The other compartments exhibit the ceremony of baptism with the parents and sponsors."

"I think the sculptor's design was to intimate that the baptismal rite might be performed at all times of the year; in contradistinction to that of marriage, which was not allowed but at particular seasons. Among our Saxon

ancestors, baptism was required to be administered within nine, or sometimes within thirty days, under a certain penalty. Among other nations, during the early periods of Christianity, baptism was not permitted but at Easter and Whitsuntide, a practice that continued in France until after the year 1200, as appears from several councils. I think this is a presumption in favour of the antiquity of the font in question, which is probably Saxon. The figures of the seasons are borrowed from the representations of particular months, as we find them in very ancient calendars." (See *Archæologia*, vol. xii., which contains a representation of these bas-reliefs.)

Most of the ancient fonts in Scotland were destroyed at the time of the Reformation, by the people inflamed by anti-Popish zeal. There is one at Morton, which was found buried in a heap of rubbish in a neglected corner of the churchyard. It is an octagon of red freestone, with different crosses neatly carved upon each side, and has a hole at the bottom, of an inch in diameter. Another font has been found in the churchyard of Dalgaron; it is an octagon of white freestone, with a hole in the bottom, but no carving upon it. The third was at the old church of Dunscore; it is of red freestone, much broken, and has no hole for the letting out of the water. On it are the arms of Kirkpatrick, of Closeburn. All these fonts were large enough for the immersion of infants.

The *Edinburgh Encyclopædia* thus describes, in its article on Baptism, the introduction of sprinkling into Scotland:—"In this country, however, sprinkling was never used in ordinary cases till after the Reformation. During the persecution of Mary, many persons, most of whom were Scotch, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556, a book was published at that place, containing 'the forms of prayer and ministration of the sacraments

approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to 'take water in his hand, and lay it upon the child's forehead.' These Scottish exiles, who had renounced the authority of the pope, implicitly acknowledged the authority of Calvin; and returning to their own country, with Knox at their head, established sprinkling in Scotland."

At St. Doulough's, a parish in the county of Dublin, Ireland, there is an ancient church, which is still tolerably entire, and is one of the oldest and most singular religious edifices in the country. It is situated on an eminence at the extremity of an avenue about fifty yards in length, at the entrance of which is a low granite cross, supposed to



Fig. 54. ST. DOULOUGH'S WELL.

have been originally placed over the south porch. The church is about forty-eight feet long, and eighteen feet wide, with a massive square embattled tower, and is built of the limestone found in the neighbourhood. This building is supposed to have been erected in the tenth century. Near the church is a well dedicated to St. Catherine, enclosed within an octagonal building, represented in the above engraving (Fig. 54); the interior is circular, and has three deep recesses in the walls, in which are stone seats. In the centre of the area is the well, encircled by a ring of stone, two feet in depth and five inches thick on the edge. In each spandril of the arched

ceiling, and over each recess in the walls, is a sunken panel, and the interior was formerly decorated with paintings of Scriptural subjects. (*Topographical Dictionary of Ireland.*)

Mr. W. F. Wakeman, in his *Archæologia Hibernica*, thus describes this interesting edifice:—"The well of St. Doulough, which was probably also used as a baptistery, is quite in keeping with the singular character of his church. The spring, which is covered by a stone-roofed, octagonal building, rises through a circular basin, cut out of a single stone, and was, not many years ago, thought to possess miraculous powers. According to tradition, the interior of the octagon building was anciently decorated with pictures, and holes are pointed out as having been made by the iron pins by which they were fastened to the wall. Adjoining is a most curious subterranean bath. It is supplied by the well, and even yet the water rises to a considerable height within it. According to Mr. D'Alton, the well was dedicated to the Blessed Virgin, and the bath was called St. Catherine's Pond."

Immersion was still practised in Ireland during the sixteenth century. In an account of a voyage, written by Mr. Edward Waight, in 1589, he says:—"Their manner of baptizing differeth something from ours; part of the service belonging thereto is repeated in Latin, and part in Irish. The minister taketh the child in his hands, and first dippeth it backwards, and then forwards, over head and ears into the cold water, in the midst of winter, whereby also may appear their natural hardiness."

BELGIUM.

The Archæological Museum in Brussels contains a brass font from Tirlemont, of the middle of the twelfth century, with a representation of the baptism of Christ, who appears as a child half immersed in the water; the Baptist standing at the right side, and the Holy Ghost as a dove occupying the upper part of the figure. This font is figured in Stahnepken's *Trésor de l'art ancien en Belgique*, pl. 23, pp. 19, 20, and is fully described in Didron's *Annales*, tom. xix. p. 188.

At Liège, in the Romanesque church of St. Bartholomew, is a bronze font of great interest, and of far higher artistic merit than that in the Brussels Museum. It is cylindrical, resting on a base surrounded by twelve bulls, symbolising, as appears by the inscription accompanying them, the twelve apostles. (Fig. 55.) There is, doubtless, an allusion to the brazen sea in the court of Solomon's Temple. On the outside are sculptured, in very high relief, and in a very masterly style, the five following scenes:—1. John the Baptist preaching to the publicans and the soldiers, with the following inscription:—Facite ergo fructus dignos pœnitentiæ. 2. John baptizing two Jews in the river Jordan—Ego vos baptizo in aqua, venit autem fortior me post me. 3. The baptism of Christ The Saviour is represented of small size, half immersed in the Jordan, which rises in the centre of the composition like a small mountain; the Baptist stands on the left side, and the "angeli ministrantes" (ministering angels) as designated by the inscription, on the right. The Eternal Father is represented above looking down, as if from a rainbow, and the Holy Ghost descends as a dove on the head of the Saviour.—Ego a te debeo baptizari et tu venis ad me. 4. The baptism of Cornelius, the centurion, by Peter.—Cecidit Spiritus Sanctus super omnes qui audie-

bant verbum. 5. The baptism of the philosopher Craton at Ephesus, by John. On an open book in the hand of the Evangelist, is inscribed—Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti. Amen.

In the last two groups each of the figures is immersed to the breast in the circular font, and the blessing of God is represented by a hand issuing from a rainbow above,



Fig. 55. FONT AT LIEGE IN BELGIUM.

with the fingers extended, according to the Roman mode of benediction, and with a triple ray of light emanating from the out-stretched hand. This font was wrought at Dinant, by Lambert Patras, in the year 1112. A detailed account, with engravings of some of the groups, is given by Didron in his *Annales Archéologiques*, tom. v. p. 21, as well as by Cahier and Martin, in the *Mélanges Archéologiques*, vol. iv.

GERMANY.

The circular churches in Germany ceased to be used after the beginning of the eleventh century, except in rare and isolated instances. At that date all the barbarian tribes had been converted, and the baptism of infants was a far less important ceremony than the admission of adults into the bosom of the church, and one not requiring a separate edifice for its celebration.

The circular church called the Baptistery at Bonn (Fig. 56), which was removed only a few years ago, was one of the most interesting specimens of this class of monuments. No record of its erection has been preserved, but its style is evidently of the eleventh century.

There is another small edifice called a baptistery at Ratisbon, built in the latter part of the twelfth century. It is a square surrounded by three apses, and surmounted by an octagonal dome.

At Cobern, on the Moselle, is a little chapel, hexagonal in plan, with an apse. The details of this building are remarkably elegant. (Ferguson's *Architecture.*) Dr. G. W. Anderson says, that there is a font at Magdeburg, in the cathedral, which probably dates from the fourteenth century. "It is about three feet in diameter, and a foot and a half in depth. In the church of St. Sebaldus, at Nuremberg, is a very remarkable baptistery. It is made of copper, and is one of the earliest specimens of metal work of that old mediæval city. Two things make it specially worthy of note; in it the Emperor Wenzel was baptized in 1361, and it is furnished with a grate beneath for the purpose of warming the water, a thing doubtless much needed in a country where, even at the present day, there is a great deficiency in the means of warming some of the churches. This font is three feet in diameter, and eighteen or twenty inches deep."

The size of these fonts testifies to immersion as being formerly the common mode of baptism in Germany. Mandus, Archbishop of Mentz in 847, says:—"After the baptized come up out of the font, the presbyter," &c. In his *De Institutione Clericorum*, lib. i. cap. 28, he refers to trine immersion as representing the three days' burial of our Saviour, in accordance with the words of the Apostle:

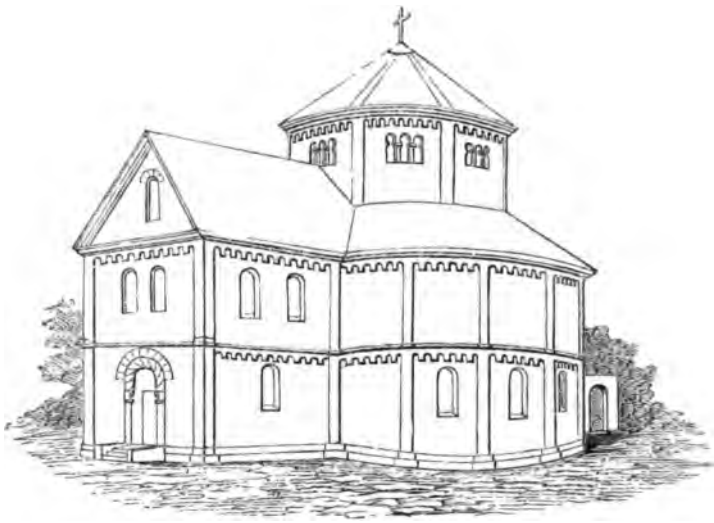


Fig. 56. BAPTISTERY AT BONN. From Boisserée's "Nieder Rhein."

"So many of us as were baptized into Jesus Christ, were baptized into his death." (Potest et hæc trina mersio triduanam Domini sepulturam significare, maxime cum dicat apostolus; Quicumque baptizati sumus in Christo Jesu, in morte ipsius," etc.)

Referring to the ancient baptistery of Mentz, Venantius Fortunatus says:—

ARDUA SACRATI BAPTISMATIS AULA CORUSCAT,
QUO DELICTA ADÆ CHRISTUS IN AMNE LAVAT.
HIC PASTORE DEO PURIS GREX MERGITUR UNDIS, ETC.*

(The lofty hall of sacred baptism shines; in which Christ washes the sins of Adam in a flood. Here by the Shepherd the flock is immersed unto God in pure water.)

* *Carminum*, Lib. II. *De Baptisterio Maguntiæ.*

In the year 1125, Otho, with his assistants, apostles to the Pomeranians, baptized at Julin and Strettin, within two months, twenty-two thousand. The Abbé Fleury, in his *Histoire Ecclésiastique*, gives the following account of this mission: "The bishop," says he, "clothed in his pontifical robes, ascended an elevated place, and, through an interpreter, addressed the people, who were anxious to hear him. 'May you be blessed of the Lord,' said he, 'for the kind reception you have extended to us. Already you know the cause of our coming from so far. We seek your salvation and happiness, for you will be eternally happy if you acknowledge your Creator and serve Him.' As he was thus exhorting the people with these simple words, they declared with but one voice that they were ready to receive his instruction. He employed seven days in catechizing them carefully with the assistance of his priests and pupils. He then directed them to fast during three days, wash themselves, put on a white garment, and thus prepare themselves for the ordinance. He ordered the erection of three baptisteries, in one of which he himself was to baptize the young boys, and the two others were to be used by the priests for baptizing the men and women separately. These baptisteries were great vats sunk into the ground, and surrounded with curtains supported by small poles. When the people came to receive baptism, the bishop made them an exhortation suited to the occasion, and having placed the men on the right, and the women on the left, administered to them the unction of the catechumens, and then sent them to the baptisteries. Each person went accompanied by a sponsor, to whom he consigned the lighted taper, and the garment, which the godfather held before his face until the ceremony was concluded. No sooner was the priest notified that some one was standing in the water, than he gently moved aside part of the curtain, and baptized the

catechumen by dipping his head three times. He then anointed him with the holy chrism, handed him a white garment, and told him he might come up out of the water. In winter, baptism was administered in warm water, in baths perfumed with incense and other spices."

An ancient ritual, found in a manuscript codex of the monastery of Glogan, in the diocese of Cologne, directs the presbyter to receive the children from their parents and baptize by trine immersion, first the males, and then the females, saying: "I baptize thee in the name," &c. (Eo autem ordine sic peracto, presbyter accipiens infantes à parentibus eorum, sicut justum est, et ab eis rogatus sub trina mersione primum masculos, et postmodum fœminas nominando baptizet his verbis: Ego, baptizo te in nomine," &c.)

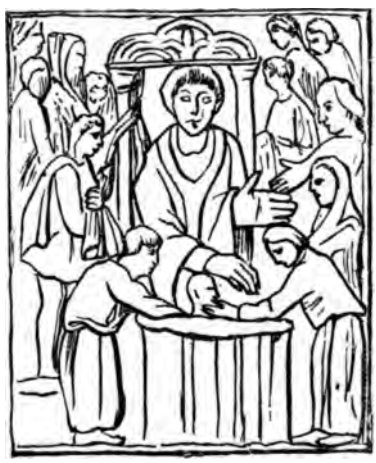


Fig. 67. BAPTISM OF AN INFANT. From a Sacramentary of Cathedral of Metz, in Germany.

In St. Peter's Church, at Cologne, is a fresco representing the immersion of Rubens, the painter, when an infant, in 1577.

Chrismann, of the Order of the Minor Brethren of St. Francis des Recollets, in his *Regula Fidei Catholicæ et*

Collectio Dogmatum Credendorum, asserts that "the rite of immersion in the administration of baptism was in general use during the first twelve centuries, both in the Latin and Greek Churches, but that from the fourteenth century it was abandoned by nearly the entire Latin Church, not in consequence of any solemn decree of a council, but from desuetude, and then the rite of pouring prevailed."

Martin Luther, in his works (vol. ii. p. 76, edit. 1551), says: "On this account (as a symbol of death and resurrection), I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word, and to the significance of the ordinance, not because I think it necessary, but because it would be beautiful to have a full and perfect sign of so perfect a thing; as also, without doubt, it was instituted by Christ."

The following prayer seems to have been originally composed by Luther, and from his form of baptism it was taken into that provided for the reformed service of Cologne, where it follows the examination and exorcism:—

"Almighty God, who in old time didst destroy the wicked world with the flood, according to Thy terrible judgment, and didst preserve only the family of godly Noah—eight souls, of Thy unspeakable mercy; and who also didst drown, in the Red Sea, obstinate Pharaoh the king of the Egyptians, with all his army and warlike power, and causedst Thy people of Israel to pass over with dry feet; and wouldst shadow in them holy baptism, the laver of regeneration; furthermore, who didst consecrate Jordan with the baptism of Thy Son Christ Jesus, and other waters to holy dipping and washing of sins, we pray Thee for Thy exceeding mercy, look favourably upon this infant; give him true faith, and Thy Holy Spirit, that whatsoever filth he hath taken of Adam, it may be drowned, and be put away by this holy flood, that being

separated from the number of the ungodly, he may be kept safe in the holy ark of Thy church, and may confess and sanctify Thy name with a lusty and fervent spirit, and serve Thy kingdom with constant trust and sure hope, that at length he may attain to the promises of eternal life with all the godly. Amen."

In their work on Theology, Doctors Storr and Flatt express themselves in the following terms:—"The old custom of immersion was also retained a long time in the Western Church, at least in the case of those who were not indisposed. And even after aspersion had been fully introduced in a part of the Western Churches, there yet remained several who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented that Luther was not able to accomplish his will with regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the Eucharist." (Vol. ii. p. 291.)

Salmasius, Professor in the University of Leyden, in 1632, and author of eighty printed works, asserts that "the ancients did not baptize otherwise than by immersion, either once or thrice; except clinics, or persons confined to their beds, who were baptized in a manner of which they were capable; not in the entire laver, as those who plunge the head under water, but the whole body had water poured upon it. Thus Novatian, when sick, received baptism, being *περιχυθεις*, *poured over*, not *βαπτισθεις*, *baptized*."

The baptism of infants was opposed by several religious communities in Germany, and especially by the Mennonites.

According to an *Account of the Origin of the Dutch Baptists*, published at Breda, in 1819, by Doctor Ypeij, Professor of Theology at Groningen, and Rev. J. J. Dermont, chaplain to the king of the Netherlands, the

Mennonites are descended from the Waldenses, who were driven by persecution into various countries, and who, during the latter part of the twelfth century, fled into Flanders, and into the provinces of Holland and Zealand. In the year 1500 many people were discovered in Flanders, who condemned the custom of baptizing infants, and admitted to that ordinance only those who were of a competent age, and had given a rational account of their faith. The appellation of Mennonites was given to these Anabaptists, in 1536, from Menno, a converted priest, who joined them about that time and became their leader.

Mr. Mosheim says:—"The true origin of that sect which acquired the denomination of Anabaptists, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hidden in the depths of antiquity. . . . The Mennonites are not entirely in error when they boast of their descent from the Waldensians, Petrobrusians, and other ancient sects, who are usually considered as witnesses of the truth in the times of general darkness and superstition." (*Ecclesiastical History*, cent. xvi. sect. iii. part ii. chap. iii.)

The number of Mennonites now existing in Holland is said to be small, there being only about one hundred and fifty congregations of them. The sect numbers about five thousand in Russia, and fourteen thousand in Prussia.

The following ceremony is performed by the Mennonites, in the administration of baptism. This ordinance is given after the sermon; those who are to receive it go to the minister or teacher, who comes down from the pulpit to perform that function. He asks them if they are willing to be baptized; they answer by an inclination or bending forward their body. The candidates kneel, and the

minister, in the same posture, says his prayers; which being ended, the reader or chanter of the assembly comes with a basin full of water, and follows the minister, who goes to each of the neophytes, still kneeling; and, pouring some water upon the head of each of them, he says, "N. N. I baptize you with water; may our Lord Jesus Christ baptize you with and by His Spirit." When they have all been baptized, the minister raises them one by one, congratulating them on being admitted into the society of the faithful, and gives them the kiss of peace.

This mode of baptism is in reality a wide departure from the views of Menno, who says: "After we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God and approved in His word." (*Opera*, fol. 1. seq.)

The following picture (Fig. 58) represents baptism as it is practised by the Collegians or Rhynsburgers. It is taken from *Les Cérémonies et Coutumes Religieuses par* Bernard Picard, a valuable work published at Amsterdam, in 1736. The ceremony is thus described:—

"The candidate for baptism makes publicly his profession of faith on a Saturday, in the morning, before an assembly of Rhynsburgers held for that purpose. A discourse is pronounced on the excellency and nature of baptism. The minister and candidate go together to a pond, behind a house belonging to the sect (we might call it an hospital, since they receive for nothing those who have not wherewithal to pay their hotel bills). In that pond the neophyte, catechumen, or candidate is baptized by immersion; if a man, he has a waistcoat and drawers; if a woman, a bodice and petticoat, with leads in the hem, for the sake of decency. The minister, in the same dress as the men wear, is also in the water, and plunges them in it, pronouncing at the same time the form used by most Christian communities. This being



Fig. 58. BAPTISM OF THE COLLEGIANS, OR RHYNSBURGERS, IN GERMANY.

over, they put on their clothes, go back to the meeting, hear an exhortation to perseverance in complying with the precepts of Christ; a public prayer is said, and some hymns or psalms sung."

RUSSIA.

The font (*κολυμβήθρα*) in the Greek Church, is a far less conspicuous ornament than it is in the Latin. Baptism by immersion has been retained in the East, but the font seldom or never possesses any beauty. The material is usually either metal or wood. In Russia, the columbethra is movable and only brought out when wanted.

According to the orthodox confession of faith of the Greek Church, baptism is a washing away, and rooting out of original sin, by being thrice immersed in water; the priest pronouncing these words: *In the name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost, Amen.* After which regeneration by water and the Spirit, a man is restored to the grace of God, and the way opened him into the kingdom of heaven; as our Saviour said, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* (John iii. 5.) But this mystery being once received, is not to be again repeated; provided the person who administered the baptism believed orthodoxly in three Persons in one God; and accurately, and without any alteration, pronounced the aforementioned words, namely, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen.* As the Holy Catholic and Orthodox Church directs.*

* Τὸ *βάπτισμα εἶναι μία ἔκπλυσις, καὶ ἀναίρεσις τοῦ προπατορικοῦ ἁμαρτήματος, διὰ τῆς τρίτης καταδύσεως εἰς τὸ ὕδωρ, λέγοντος τοῦ ἱερέως τὰ λόγια ταῦτα, εἰς τὸ ὄνομα τοῦ Πατρὸς, ἀμήν· καὶ τοῦ Υἱοῦ, ἀμήν· καὶ τοῦ ἁγίου Πνεύματος ἀμήν, καὶ μετὰ τὴν ἀναγέννησιν ταύτην ἐξ ὕδατος*

The Greeks take care to bring their children, as soon as they are eight days old, to the church door. This religious custom is very ancient amongst them, and may be regarded as an imitation, or subsequent figure, of the presentation of Jesus in the temple of Jerusalem. If an infant, however, be in any apparent danger of death, he is baptized immediately, for fear he should die in darkness, or as they express it, *out of the light.* The priest goes to the church door, in order to receive the infant and give him his benediction, as the aged Simeon did formerly to our blessed Saviour. At the same time he marks him with the sign of the cross on his forehead, his mouth and chest. These are the preliminary ceremonies to baptism, and are styled, *putting the seal upon an infant.* The initial ceremony is followed by a prayer repeated by the priest; after which he takes the infant and raises him in his arms, either before the church door, or the image of the Virgin, making upon him several signs of the cross.

The baptism is performed by a threefold immersion; but before he administers the sacrament, the priest breathes three times on the infant, which is looked upon as an exorcism, deliverance from the power and malice of the devil. Afterwards, he plunges him three times all over in the baptismal font, and at each immersion names one of the three Persons in the Trinity. The relatives, who bring the child to be baptized, take care to have the baptismal water warmed, and throw into it a collection of

καὶ Πνεύματος, γίνεται ἡ διαλλαγὴ τοῦ ἀνθρώπου μὲ τὸν θεὸν, καὶ συγχωρεῖται ἡ εἴσοδος εἰς τὴν βασιλείαν τῶν οὐρανῶν, κατὰ τὰ λόγια τοῦ σωτῆρος ἡμῶν, λέγοντος· ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ· τοῦτο τὸ μυστήριον μίαν φορὰν λαμβανόμενον, δὲν δίδεται δεύτερον, μόνον ἐκεῖνος ὅπου βαπτίζει νὰ πιστεύῃ ὀρθοδόξως ἕνα θεὸν τρισυπόστατον, καὶ νὰ εἴπεν ἀκριβῶς καὶ απαραλλάκτως τὰ προῤῥηθέντα λόγια· εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, ἀμήν· κατὰ τὴν γνώμην τῆς καθολικῆς καὶ ὀρθοδόξου ἐκκλησίας.

the most odoriferous flowers. Whilst the water is being warmed, the priest sanctifies it by a prayer, breathes upon it, and then pours oil into it, and with the same oil anoints the infant in the form of a cross. The oil is a symbol or figure of man's reconciliation with his Maker; and this unction is performed by the priest upon the child's forehead and breast, all around about his ears and upon his loins, during which he pronounces the following forms of words in anointing the forehead: *The servant of the Lord is anointed;* in anointing his breast, *For the cure of his soul and body;* and at the unction of his ears, he adds, *that the faith may be received by hearing.*

If the infant that is to be baptized be a male child, the godfather stands before the font; but if it be a female the place is occupied by the godmother.

The three immersions in the baptismal font imply the death, resurrection, and immortality of a Christian. The first buries the old man, the second regenerates and restores him again to life, and the third entitles him to eternal life. This allusion, by which the Greek Church characterises and describes the ordinance of baptism, is an incontestible proof of the Trinity being represented in their three immersions, and it is likely or presumable, that this ceremony was formerly introduced to distinguish between the orthodox and some particular anti-Trinitarian heretics.

The Greek Church baptizes and confirms at the same time. After the last prayer in the office of baptism, the infant is confirmed by the priest, who, on applying the chrism, in the form of a cross, to the forehead, eyes, nose, mouth, ears, breast, hands, and feet of the infant, says: Behold the seal of the gift of the Holy Ghost. Seven days after baptism, the infant is brought to church in order to be washed. The priest, pronouncing the prayers directed in their ritual, washes the infant's body with a

new sponge or a linen cloth prepared for that purpose, and dismisses him with the following words: *Thou art now baptized, surrounded with a celestial light, sanctified and washed in the name of the Father, of the Son, and of the Holy Ghost.*

The last ceremony is that of the tonsure, which, according to some writers, typifies the dedication of the person baptized to the service of God, the cutting off the hair being considered as a mark of servitude. At the end of the baptism, the priest, at the request of the parents, usually hangs a little cross of gold, silver, or other metal, round the infant's neck, which some of the Russians, especially of the lower people, hold in great estimation.

The following picture (Fig. 59) and account of the ceremony of baptism are borrowed from Picard's interesting work, *Les Cérémonies et Coutumes Religieuses.*

"As soon as an infant comes into the world, the parents send for a priest to purify him. This purification extends to all those who are present at the ceremony. They baptize their infants, according to Olearius, as soon as they are born; but according to other historians, those who are in good circumstances are not so strict, and defer the ceremony for some time. The godfathers and godmothers of the first child must stand sureties for all the other children in that family, however numerous they may be. After their entrance into the church, the godfathers deliver nine wax-tapers into the hands of the priest, who lights them all up, and sticks them in the form of a cross about the font or vessel in which the infant is to be baptized. The priest thurifies the godfathers, and consecrates the waters, after that, he and the godfathers go thrice in procession round it. The clerk, who marches in the front, carries the image of John the Baptist. They then all range themselves in such a



Fig. 69. MODERN RITE OF BAPTISM IN THE RUSSIAN CHURCH.

manner that their backs are turned towards the font, as a testimony, says Olearius, of their aversion to the three questions which the priest proposes to the godfathers, that is to say:—1. Whether the child renounces the devil. 2. Whether he abjures his angels; and 3. Whether he abhors and detests their impious works. At each question the godfathers answer Yes, and spit upon the ground. The exorcism follows, which is performed out of the church, lest the devil as he comes out of the infant, should pollute or profane it. The baptism which ensues, is performed by triple immersion. The priest, having put a grain of salt into the infant's mouth, anoints him several times in the form of a cross, and puts on him a clean shirt. The water in the font is changed at every baptism, because the Russians are of opinion that it is defiled or tainted with the original sin of such as are therein baptized.

Proselytes to the Russian religion are baptized in some rapid stream or adjacent river. They are plunged therein three times successively, and if it happens in the winter season, a hole is made in the ice for the performance of the ordinance. If, however, a person is of too weak a constitution to undergo immersion, a barrel full of water is poured over his head three times one after another."

The following Baptismal Office is taken from the General Liturgy of the Greek Church :—

LITURGY OF THE GREEK CHURCH.

Prayers on initiating a Catechumen.

The Priest unties the girdle of the person who desires to be sanctified, takes off his clothes, and turns him towards the east; having only one garment loose, his head uncovered, his feet naked, and his hands held down: the Priest then blows in his face thrice, and signs him on the forehead and on the breast thrice, and lays his hand upon his head, saying:—

Let us pray unto the Lord.

In Thy name, O Lord the God of truth, and in the name of Thine only-begotten Son, and Holy Ghost, I lay my hand upon

this Thy servant (*by name*), who fleeth unto Thy holy Name, that he may be defended under the covering of Thy wings. Put away from him his former error, and fill him with faith in Thee, with hope and charity, that he may confess Thee the only true God, and Thine only-begotten Son, Jesus Christ our Lord, and Thy Holy Spirit. Grant him to walk in the ways of Thy commandments, and to do such things as are well pleasing in Thy sight, which if a man do he shall live by them. Write him in the book of life, gather him in the fold of Thine heritage. Let Thy holy name, and the name of Thy beloved Son Jesus Christ our Lord, and of Thy life-giving Spirit be glorified in him. Let Thine eyes look upon him always in mercy, and let Thine ears be open to his prayers. Make him to rejoice in the work of his hands, and in all his generation, that he may confess Thee, and worship and glorify Thy great and exalted name, evermore praising Thee all the days of his life.

Exclamation. For all the powers of heaven celebrate Thee, and Thine is the glory of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages. Amen.

The first Exorcism.

Let us pray unto the Lord.

The Lord rebuketh thee, O Satan; He who came into the world and dwelt among men to destroy thy tyranny, and deliver mankind from thy sway; He who triumphed on His cross over every adverse power, while the sun was darkened and the earth did quake, the graves were opened, and the bodies of the saints arose; He who destroyed death by His death, and vanquished him who had the power of death, that is, the devil. I adjure thee by God, who showed the tree of life, and appointed the cherubim and a flaming sword turning on every side to guard it: rebuked shalt thou be. I adjure thee by Him who walked upon the back of the sea, as upon the dry land, and calmed the tempest of the winds; by Him at whose look the depths are dried up, at whose threat the mountains are dissolved. It is He who commands thee now by us: tremble, depart, flee from this His creature, nor dare to return again, nor dare to lurk concealed within him, or to meet him, or to meditate against him, either in the evening or the morning, at midnight or at noonday. Hie thee to thy own hell until the day prepared for judgment. Fear God who sitteth upon the cherubim, and who pierceth the abyss with His look: while angels and archangels, thrones, dominions, principalities, powers, virtues, the many-eyed cherubim, and the fix-winged seraphim tremble before Him. Flee, depart from this new warrior enlisted under the standard of Jesus Christ; by Him I adjure thee, by Him who walketh upon the wings of the winds, and maketh His angels a flaming fire; Flee, depart from this His creature, with all thy angels and all thy power.

Exclamation. For the name of the Father, and of the Son, and of the Holy Ghost, is glorified, now and for ever, even unto ages of ages. Amen.

The Second Exorcism.

Let us pray unto the Lord.

The holy, dreadful, and glorious God, whose power is incomprehensible, and whose ways are past finding out, He who prepared the punishment of eternal torments for thee, O Satan, commands thee now by us, His unworthy servants, to depart with all thy powers from him, who is here signed in the name of Jesus Christ our Lord, the true God. I adjure thee, therefore, thou wicked, thou unclean, impure, abominable, and alienated spirit; I adjure thee by the might of Jesus Christ to whom all power is given in heaven and on earth, who said to the devil that was deaf and dumb, Depart, and confess the insufficiency of thy strength; who hadst not power even over the swine, remember Him who at thy request permitted thee to enter into the herd of swine. Fear God, by whose command the earth was founded on the waters, who created the heavens, who weighed the mountain in scales, and the valleys in a balance, who placed the sand for bounds to the sea, whose pathway is in the great waters; He who toucheth the mountains and they smoke, who decketh Himself with light as with a garment, and spreadeth out the heavens as a curtain; who laid the foundation of the earth so strong that it cannot be moved for ever; who calleth up the waters of the sea and poureth them on the face of the earth: begone, depart from him who is prepared for this holy illumination. I adjure thee by the saving passion of our Lord Jesus Christ, by His precious body and blood, and by His fearful advent, for He shall come and shall not tarry; He shall come to judge the world, and thee and thy combined powers, and shall condemn thee to hell-fire, and cast thee into outer darkness, where the worm dieth not and the fire is not quenched.

For Thine is the power, O Christ our God, with the Father and the Holy Spirit, now and for ever, even unto ages of ages. Amen.

The Third Exorcism.

Let us pray unto the Lord.

O Lord of Sabaoth, the God of Israel, who healest every sickness and every infirmity, look down upon Thy servant; search him out and examine him, and deliver him from all the snares of the devil. Rebuke the evil spirits and cast them out, and purify the work of Thine own hands, and by Thy speedy help beat down Satan under his feet. Give him victory over him, and all his unclean spirits; that by Thy mercy he may be worthy of Thy immortal and heavenly mysteries, and glorify the Father, the Son, and the Holy Ghost, now and for ever, even unto ages of ages. Amen.

The Fourth Prayer.

Let us pray unto the Lord.

O Lord, who ruleth over all, who didst create man in Thine own image and similitude, and gavest him the capacity of obtaining eternal life, and didst not contemn him even when, through sin, he had fallen; but didst dispense salvation to the world by the incarnation of Thy Christ; receive into Thy heavenly kingdom this Thy creature, who is delivered from the bondage of the adversary. Open the eyes of his understanding that he may behold the brightness of Thy Gospel. Set the angel of light to guard his life, to deliver him from the snares of the enemy, from the evil which besets him, from the noonday phantasms, and from evil dreams.

The priest then blows upon his mouth, upon his forehead, and his chest saying:—

Drive away from him every evil and unclean spirit that lurketh in him, and hath made itself a nest in his heart. (*This he repeats three times.*)

The spirit of error, the spirit of impiety and of all covetousness, the spirit of lying and of all uncleanness, inspired by the craft of the devil; and make him a rational sheep of the fold of Thy Christ, a member of Thy Church, a son and inheritor of Thy kingdom. Grant that He may order his conversation according to Thy precepts, that he may preserve the seal unbroken, and Thy garment undefiled, and so attain the blessedness of the saints in Thy kingdom.

Exclamation. Through the grace and mercy, and loving kindness of Thine only-begotten Son, with whom Thou art blessed, together with Thy most holy, good, and life-giving Spirit, now and for ever, even unto ages of ages. Amen.

The priest then turns the catechumen to the west, uncovered, without shoes, and his hands lifted up, and says:—

Dost thou renounce the devil and all his works, all his angels, all his service, and his pomps?

The catechumen then answers, or his sponsor if it be a pagan or a child, and says: I do renounce.

The priest then repeats the same question the second and the third time, and he answers the same to each.

The priest: Hast thou renounced the devil?

The catechumen: I have renounced.

The same question and answer three times.

The priest: Blow and spit upon him.

Which he does; and the priest turns him to the east, holding his hands down, and then says to him: Art thou joined unto Christ?

The catechumen or sponsor: I am joined.

The same question and answer three times.

The priest: Hast thou been joined unto Christ?
Answer: I have been joined.
Priest: Dost thou believe in Him?
Answer: I believe in Him as King and God, *and then repeats the creed,* I believe in one God, *to the end.*
The same questions and answers, and the creed, are repeated a second and a third time.
The priest: Hast thou been joined unto Christ?
And he answers thrice: I have been joined.
Priest: Worship Him.
The catechumen, bowing, says: I worship the Father, the Son, and the Holy Ghost, the consubstantial and undivided Trinity.
The priest: Blessed be God who would have all men to be saved, and to come to the knowledge of the truth; now and for ever, even unto ages of ages. Amen.

Then he says this prayer.

Let us pray unto the Lord.

O Lord our God, who rulest over all, we beseech Thee to call this Thy servant (*by name*) to Thy holy sanctification, and grant unto him the grace of Thy holy baptism; put off from him the old man, and renew him for eternal life; replenish him with Thy Holy Spirit, and join him to Thy Christ, that he may no longer be a child of the flesh, but a child of Thy kingdom. Through the loving-kindness and grace of Thine only-begotten Son, with whom Thou art blessed, with Thy most holy, good, and life-giving Spirit, now and for ever, even unto ages of ages. Amen.

Prayers on signing the child with the sign of the cross, when it receives its name on the eighth day after its birth.

*It is to be observed that the midwife must carry the child to church on the eighth day after its birth, and stand with it before the doors of the church.**

The priest begins: Blessed is our God: Trisagion: Pater noster: *After the exclamation, the troparion of the day, or of the saint of the church.*

The priest then signs the child on the forehead, on the mouth, and on the breast, and says this prayer.

Let us pray unto the Lord.

O Lord our God, we implore Thee, and we pray unto Thee: let the light of Thy countenance be signed upon this Thy servant (*by name*)† and let the cross of Thine only-begotten Son be signed in his heart and in his mind; to drive away all worldly vanities,

* The child is always carried directly into the church; but this direction, and many others of this sort, allude to the ancient manner of building churches, with a refectory and narthex.

† Here he gives the child its name.

and protect him from the deceitful wiles of the adversary; that he may obey Thy commandments. Grant, O Lord, that Thy holy name may remain upon him never to be renounced, that in Thy good time he may be joined to Thy holy church, and made perfect in the tremendous mysteries of Thy Christ; that living after Thy commandments, and preserving this seal inviolable, he may obtain the blessedness of the elect in Thy kingdom; through the grace and loving-kindness of Thine only-begotten Son, with whom Thou art blessed, together with Thy most holy, good, and life-giving Spirit, now and for ever, even unto ages of ages. Amen.

Then he stands before the church doors or before the image of the most holy Virgin, and makes the sign of the cross with the infant, saying:

Hail, O Virgin full of grace, the mother of God! for from thee did Christ our God, the Sun of Righteousness arise, to enlighten those who sat in darkness. Rejoice, too, thou righteous old man (Simeon)! who didst hold in thy bosom the Saviour of our souls, Him who gave us the resurrection unto life.

Then follows the dismission; and a direction exhorting not to delay baptizing the infant, if it appears in danger of dying, concludes the ceremony.

The Office of Holy Baptism.

The priest goes into the church, and puts on his white sacerdotal garment, and his epimanikia, and after the candles are all lighted, he takes the censer and incenses the font all round; then he gives away the censer and bows. The deacon then says, Bless, Master.

The priest aloud.

Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages. Amen.

Deacon. Let us pray unto the Lord in peace, for heavenly peace, and the peace of all; for His holy house; for the archbishop, that he may sanctify this water by the virtue, operation, and descent of the Holy Ghost; that He may send down upon it the grace of redemption, the blessing of the River Jordan; that the purifying virtue of the super-substantial Trinity may rest upon it. Let us pray the Lord to illuminate us with the light of knowledge and piety, by the coming of the Holy Ghost; that it may report every machination of all enemies, visible and invisible. Let us pray the Lord to make him, who is baptized therein, worthy of His immortal kingdom. Let us pray the Lord for him who now comes to this holy illumination and for his salvation, to make him a child of light and an heir of everlasting blessings; that he may be planted in, and be partaker of, the death and resurrection of Christ our God. Let us pray the Lord that he may preserve the garment of baptism and the clothing of the spirit spotless and immaculate in the dread day of Christ our God. Let us pray the Lord that this water may

be the laver of regeneration, for the remission of sins, and for the garment of incorruption. Let us pray the Lord that our Lord God may hear the voice of our petitions. Let us pray the Lord to deliver us from all afflictions, strife, and necessity. Protect us, save us, be merciful unto us.

While the deacon says these words, the priest, in a low voice, says this prayer.

O most merciful and gracious God, who alone searchest the heart and reins, and knowest the secret thoughts of men; for nothing is hid from Thy sight, but all things are open and naked before Thee. O Thou who seest what is in me, reject me not, nor turn away Thy face from me; but pardon mine offences at this hour. It is Thou who forgivest the sins of men upon true repentance; wash away the pollutions of my body, and the defilements of my soul. Sanctify me thoroughly by Thine all-perfect and invisible power and Thy spiritual right hand; lest, after I have preached liberty to others, and declared it through faith in Thy unspeakable love to mankind, I myself, as a servant of sin, should be a castaway. Let me not be confounded, O Lord, for Thou only art good and merciful. Send down Thy power from above, and strengthen me for the ministration of this great and heavenly mystery. Fashion Thy church in him who is now to be regenerated, and build him up on the foundation of the apostles and prophets, that he may not be thrown down; plant him as a plant of truth in Thy holy, catholic, and apostolic church, that he may not be plucked up; but that, growing in piety, he may glorify Thy holy name, of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages. Amen.

It is to be observed that he is not to elevate his voice at the end of this prayer, but say Amen to himself, and then this prayer in a loud voice.

Great art Thou, O Lord, and wonderful are Thy works; nor can words express the praise of Thy marvellous acts. (*Thrice.*) For Thou, of Thine own good pleasure, didst bring all things out of nothing into being; Thou upholdest them by Thy power, and governest the world by Thy providence. Thou hast composed the creation of four elements; Thou hast crowned the year with four seasons. To Thee, all-intellectual, powers are subject; the sun shines to praise Thee, the moon to show forth Thy glory, the stars are present at Thy call, the light pays homage to Thee, the abyss trembles before Thee, and the fountains are obedient to Thy will. Thou didst spread the heavens as a curtain, and didst found the earth upon the waters; Thou didst set the sand for bounds to the sea, and exposed the air for our respiration. Thee do the angelic virtues obey, Thee do the choirs of archangels adore, the many-eyed cherubim, and the fix-winged seraphim which surround Thee, hide themselves for fear of Thine inaccessible glory. For Thou, who art God incomprehensible, without beginning, and ineffable,

didst descend upon the earth, and took on Thee the form of a servant, being made in the likeness of man. For Thou, through the bowels of Thy mercy, couldst not behold the human race subjected to the tyranny of the devil, therefore didst Thou come to save us. We confess Thy grace, we declare Thy mercy, and do not hide Thy loving-kindness. When Thou didst deliver the human race, Thou didst sanctify the Virgin's womb: every creature hailed Thy appearance, for Thou our God wast visible upon the earth, and didst converse among men. Thou didst sanctify the water of Jordan, Thou didst send down Thy Holy Spirit from heaven, and bruise the heads of the serpents which were lurking there.

Be present therefore, O merciful King, and by the coming of the Holy Ghost sanctify this water (*thrice*); endue it with the grace of redemption, wherewith Thou didst bless the River Jordan; make it the fountain of incorruption, the gift of holiness, the water of absolution of sins, powerful to heal bodily sickness, deadly to every evil, inaccessible to every adverse power, and abounding with angelic virtue, that all who would beguile may flee from it. Therefore have I called upon Thy name, O Lord, which is wonderful and glorious, and tremendous to Thine adversaries.

Then, breathing upon the water, he signs it three times with the sign of the cross, and says:—

Let all adverse power be confounded under the sign of Thy cross (*thrice*); make all aerial and invisible idols to depart from us; let not the demon of darkness be concealed in this water; and we beseech Thee, let not the evil spirit, which bringeth darkness of thoughts and trouble of mind, let it not descend with the person to be baptized; but do Thou, O Lord of all, consecrate this water, that it may be the water of redemption and sanctification for the purifying of the flesh and spirit, for loosening the chains, for remission of sins, for enlightening the mind, the laver of regeneration, the grace of adoption, the garment of incorruption, the fountain of life. For Thou, O Lord, hast said, Wash, and be clean; Thou hast given us from above the regeneration by water and the Spirit. Show Thy power in this water, O Lord, and grant that the person to be baptized therein may be renewed, that he may put off the old man, which is corrupt after the lust of seduction, and put on the new man after the image of Him who made him, that, being planted in the likeness of His death by baptism, he may be partaker of His resurrection; that preserving the gift of Thy Holy Spirit, and abounding in grace, he may obtain the prize of his high calling, and be numbered with the firstborn that are written in heaven, in Thee our Lord and our God, Jesus Christ, to whom be glory and power, with Thine Eternal Father, and Thy most holy, good, and life-giving Spirit, now and for ever, even unto ages of ages. Amen.

Peace be with you all.

Deacon. Bow down your heads to the Lord.

The priest then blows thrice into the vessel of oil, and signs it thrice with the sign of the cross, that is, the oil which the deacon holds, who then says :—

Let us pray unto the Lord.

The priest says this prayer.

O Lord God of our fathers, who rulest over all; who didst save Noah in the ark, and didst send unto him the dove, carrying in his mouth the branch of olive, the symbol of reconciliation; and by his preservation from the flood, didst typify the mystery of grace; and hast appointed the fruit of the olive for the consummation of Thy holy mysteries, whereby Thou didst give Thy Holy Spirit to them who were under the law, and dost now perfect those who are under grace. Bless, we beseech Thee, this oil, by the virtue, operation, and presence of the Holy Ghost, that it may become to those who are anointed with faith and are partakers thereof, the unction of incorruption, the armour of righteousness, the renewing of soul and body; for turning aside all machinations of the devil, and for deliverance from all evil: to Thy glory, and the glory of Thine only-begotten Son, of Thy most holy, good, and vivifying Spirit, now and for ever, even unto ages of ages.

Choir. Amen.

Deacon. Let us attend.

The priest sings, Halleluja, thrice with the people, and pours the oil on the top of the water, making three crosses with it; then he says aloud—

Blessed be God, who enlighteneth and sanctifieth every man that cometh into the world, now and for ever, even unto ages of ages.

Choir. Amen.

The person to be baptized is then presented; the priest takes some of the oil, and makes the sign of the cross on his forehead, his breast, and between his shoulders, saying:—

N. The servant of God is anointed with the oil of gladness, in the name of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages. Amen.

Then he signs him on the breast and the middle of the back. As he signs him on the breast, he says: For the healing of soul and body. (*Then on the ears, saying*): For the hearing the faith. (*Then on the feet*) That thy steps may advance. (*Then on the hands*) Thy hands have made me and fashioned me.

The whole body being thus anointed, the priest baptizes him, holding him upright, and turning his face towards the east, saying :—

N. The servant of God is baptized in the name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost, Amen; now and for ever, even unto ages of ages. Amen.

Immersing him at each sentence, and leading him out of the water. The priest after the baptism, washes his hands, and, with the people, sings :—*

Blessed are they whose sins are forgiven, and whose iniquities are taken away. Blessed the man; *and the rest of the Psalm. This he says three times. Then he puts on the baptized person's garment, saying :—*

N. The servant of God is clothed with the garment of righteousness, in the name of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages. Amen.

This troparion is then sung.

Grant me the garment of light, Thou who art clothed with light as with a garment, O most merciful Christ our God.

After he is clothed, the priest says this prayer.

Let us pray the Lord.

Blessed art Thou, O Lord God Almighty, the fountain of all good things; the Sun of righteousness, who hast enlightened those who sat in darkness by the appearance of Thine only-begotten Son, our God, as the Sun of salvation; and hast vouchsafed unto us, unworthy as we are, a blessed purification by holy water, and a divine sanctification by the vivifying chrism; and hast now been pleased to regenerate this Thy newly-enlightened servant by water and the Holy Ghost, and to grant him pardon of his sins voluntary and involuntary; grant him, O Lord, the most merciful ruler of all things, the seal of the holy, omnipotent, and adorable Spirit, and the participation of Thy holy body, and of the precious blood of Christ. Keep him in Thy holiness; confirm him in the true faith; deliver him from the evil one, and all his insidious snares; and by the salutary fear of Thyself, preserve his soul in purity and righteousness; that in all his actions and words he may do that which is well-pleasing in Thy sight, as Thy child, and an heir of Thy heavenly kingdom.

Exclamation.

For Thou art our God, the God of mercy and salvation; and to Thee we offer up our praise, to the Father, the Son, and the Holy Ghost, now and for ever, even unto ages of ages. Amen.

* Καὶ ὅτε ἐχρισθῇ ὅλον τὸ σῶμα βαπτίζει αὐτὸν ὁ ἱερεὺς ὄρθιον αὐτὸν κατέχων, καὶ βλέποντα κατὰ ἀνατολας, καὶ λέγων·

Βαπτίζεται ὁ δοῦλος τοῦ θεοῦ, ὁ δεῖνα, εἰς τὸ ὄνομα τοῦ πατρὸς, ἀμήν· καὶ τοῦ υἱοῦ, ἀμήν· καὶ τοῦ ἁγίου πνεύματος, ἀμήν· νῦν καὶ ἀεὶ, καὶ εἰς τοὺς ἀιῶνας τῶν αἰώνων. Ἀμήν.

Ἑκάστῃ προσρήσει κατάγων αὐτὸν καὶ ἀνάγων.

The Holy Chrism.

The foregoing prayer being finished, the baptized person is anointed with the holy chrism, the priest making therewith the sign of the cross on his forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, saying at each part: The seal of the gift of the Holy Ghost. Amen.

The priest then, with the sponsor and child, goes round the font thrice, turning from the right to the left.

The choir in the meanwhile sings:—

As many of you as are baptized unto Christ have put on Christ. Hallelujah. *Three times.*

Then the Prokimenon. The Lord is my light and my salvation; whom then shall I fear?

V. The Lord is the defence of my life, of whom then shall I be afraid?

The Epistle.

Romans, chap. vi. vers. 3–12.

Priest: Peace be with thee.

Deacon: Wisdom. Let us attend.

Reader: Psalm. Hallelujah. *Three times.*

The Gospel.

St. Matthew, chap. xxvii. vers. 16 *to the end.*

Ectenia.

Have mercy upon us, O God, according to Thy great goodness.

Again we pray for (*the sovereign by name*). Again we pray for (*the imperial family by name*). Again we pray for the holy legislative synod. Again we pray for mercy, life, peace, health, salvation, and forgiveness of sins to the servant of God (*by name*), the sponsor. Again we pray for the newly-enlightened servant of God (*by name*), that he may be preserved in the faith of a pure confession, in purity, and in fulfilling the commandments of Christ all the days of his life. For Thou art the merciful God, the lover of mankind, and to Thee we offer up our praise; to the Father, and to the Son, and to the Holy Ghost, now and for ever, even unto ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ our God, our hope, glory be to Thee.

Glory: both now.

Lord, have mercy upon us. *Thrice.*

Give the Benediction.

The priest gives the Dismission.

The Ablution after Holy Baptism.

After seven days the person is again conducted to church to be washed, when the priest unties his girdle and his linen garment, and says the following prayer:—

Let us pray unto the Lord.

O God, who, by Thy holy baptism, hast bestowed upon this Thy servant redemption from sin and regeneration of life; grant, O Sovereign Lord, that the light of Thy countenance may always enlighten his heart, and the shield of his faith protect him from the assault of his enemies; and do Thou, O Lord most gracious, according to the multitude of Thy mercies, preserve the garment of incorruption he has assumed spotless and undefiled, and the spiritual seal of grace inviolable. For Thy great and glorious name is blessed and praised of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages. Amen.

Second Prayer.

Let us pray unto the Lord.

Choir. Kyrie Eleeson.

O Lord our God, who rulest over all; who dost give Thy heavenly light to those who are baptized; who hast regenerated Thy newly-enlightened servant by water and the Spirit, and hast granted him remission of sins voluntary and involuntary; protect him in virtue and goodness by the imposition of Thy mighty hand; preserve in him the pledge of Thy grace inviolable, and make him worthy of Thy favour and of everlasting life.

For Thou art our sanctification, and to Thee we offer up our praise: to the Father, and to the Son, and to the Holy Ghost, now and for ever, even unto ages of ages. Amen.

Peace be with you all.

Choir. And with thy spirit.

Deacon. Bow down your heads to the Lord.

Choir. To Thee, O Lord.

Priest. He who hath put on Thee, O Christ, doth now with us bow down his head unto Thee: make him an invincible champion against those who strive in vain against him and us; and grant that we may all be victorious to the end, and receive Thine incorruptible crown.

For to Thee belong mercy and salvation, and to Thee we offer up our praise with Thine everlasting Father, and Thy most holy, good, and life-giving Spirit, now and for ever, even unto ages of ages.

Choir. Amen.

Then he unites the girdle of the child and its linen clothes, and washes it with clean water, and sprinkling it, saying:—

Thou hast been justified, enlightened, and sanctified in the name of the Lord Jesus Christ, and with the Spirit of our God.

Then taking a new sponge, moistened with water, he washes his face, breast, &c., saying:—

Thou hast been baptized, enlightened, anointed, sanctified, washed, in the name of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages. Amen.

Prayers on the Tonsure of the Hair.

Deacon. Let us pray unto the Lord.
Choir. Kyrie Eleeson.

O Lord our God, who rulest over all, and hast composed man, whom Thou didst adorn with Thine own image, of a reasoning soul and a beautiful body, that the body might be subject to the soul; and on the superior part of the body didst place the head, in which many senses are so disposed as not to hinder each other's operation; and didst cover his head with hair, to guard it from the changes and intemperature of the air; and didst so marvellously and aptly order all his members, that by them all he might glorify Thee, the Supreme Artificer: Do Thou, O Lord, who by Thy Apostle Paul, Thy chosen vessel, didst command us to do all things to Thy glory, give Thy blessing to this Thy servant (*by name*) who is now come to offer to Thee his firstfruits, the tonsure of his head; bless him together with his sponsor, and grant that they may walk in Thy law, and do those things which are pleasing in Thy sight.

For Thou art the merciful God, the lover of mankind, and to Thee we offer up our praise, to the Father, and to the Son, and to the Holy Ghost, now and for ever, even unto ages of ages.

Choir. Amen.
Priest. Peace be with you all.
Choir. And with thy spirit.
Deacon. Bow down your heads to the Lord.
Choir. To Thee, O Lord.

The priest says this prayer.

O Lord our God, who from the fulness of the baptismal laver of Thy goodness dost sanctify those who believe on Thee, bless this child, and send down Thy benediction on his head; and as Thou didst bless David the king by the prophet Samuel, so give Thy blessing on the head of this child (*by name*) by my sinful hand. Enlighten him with Thy Holy Spirit, that as he advances in age even unto grey hairs, he may show forth glory, and see Jerusalem in prosperity all the days of his life.

For all glory, honour, and adoration are due unto Thee, the Father, and the Son, and the Holy Ghost, now and for ever, even unto ages of ages. Amen.

Choir. Amen.

Then the priest cuts his hair cross-wise, saying:—*

N. The servant of God is shorn in the name of the Father, and

* He cuts off some locks of the hair with a pair of scissors, in four places on the crown of the head; which he wraps up in a small piece of wax, and throws into the water in the font.

of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages.

Choir. Amen.

Then the ectinia:—Have mercy upon us, O God, according to Thy great goodness; *in which mention is made of the Sovereign, the sponsor, and the newly-enlightened.*

And the common Dismission.

END OF THE ORDER OF HOLY BAPTISM.

ICELAND.

It is known from Landnama Bok, and the Shedae of Are, that the Norwegians found some traces of Christianity on their arrival in Iceland. There were also some few Christians among these new colonists who, however, soon apostatized to the heathen religion, so that it became general there. It is not known whether any attempts had been made to introduce the Christian religion before the year 981, when a certain bishop, Friedric, arrived there from Saxony, and was obliged to return, after a stay of five years, without having made any great progress.

However, a church was built in 984 by Thorvard Bodwarson, and some persons received baptism; but others, though they had no objection to the Christian doctrine, could not be prevailed upon to suffer themselves to be baptized, as they pretended it would be indecent to go naked into the water like little boys to receive baptism, which, according to the custom of these times, could only be done by submersion. Some, however, to show their detestation of paganism, suffered themselves to be signed with the cross, which they called *Primsigning.* These were not considered either as Christians or heathen; however, they were allowed to eat with the former, and to be buried close to the churchyard. (From *Letters on Iceland*, by Uno von Troil, D.D., first Chaplain to his Swedish Majesty, in 1772.)

ARMENIA.

The Church in Armenia is said to have been founded in the third century of our era, by St. Savorich or Gregory, who converted Taridates, king of that country, by his preaching and miracles. The Armenians are generally considered as Monophysites, or those who confound the two natures of Christ. They have a confession of great antiquity, which they attribute to their apostle of the third century, St. Gregory the Illuminator. Their church government is episcopal, and their clergy are subject to the patriarch, who resides at the great monastery of Echmiyadzin, about ten miles distant from Erivan.

The Armenians baptize their children in the following manner:—The officiating priest receives the infant at the church door, which is locked; he there reads a psalm and several prayers, to which he adds an exorcism, which he repeats three times as he turns himself toward the west. After that, turning himself three times towards the east, he proposes a number of distinct questions on the articles of the Christian faith. Then the door of the church is opened, and they move forward towards the font, where the priest anoints the infant, blesses the water, plunges in the crucifix, and pours into it the chrism. After these ceremonies, the celebrant asks the parents the name they have resolved to give the infant, and on naming it, he plunges it three times, with utmost care and circumspection. The Armenian priests, as well as the Greek, when their fonts are too small, wash the infant all over with their wet hand, in order that the baptismal water may touch each member of the body, and make the child thereby become, as they believe, a second Achilles, invulnerable in every part, and able to resist, by virtue of this ablution, all the temptations of the devil.

According to Tournefort, the Armenians baptize their

infants on Sundays only, except they are in danger of death; and the priest frequently gives them the name of the saint, to whose service that or the following day is peculiarly devoted. After baptism, the godfather carries back the infant to its mother, with drums and trumpets sounding; but it is always carried to the church by the midwife. Upon the reception of her child, the mother prostrates herself to the ground, and the godfather salutes her.*

The Armenians unite affusion and immersion in the administration of baptism. The following directions are taken from their Ritual, translated from the original into Latin by Assemanus in his *Codex Liturgicus:*—

He (the priest) then places the infant in the font, and pours with his hand some water upon his head, saying:— N is baptized in the name of the Father, and of the Son, and of the Holy Ghost; redeemed by the blood of Christ from the slavery of sin, he obtains the liberty of the adoption of the children of our Heavenly Father, that he may become joint-heir with Christ, and a temple of the Holy Ghost, now and for ever, and to ages of ages. This he says thrice and immerses him three times, burying in the water the sins of the old man, and in order to represent the three days' burial of Christ, and His resurrection. He then washes the whole body, and says: As many of you as have been baptized into Christ, have put on Christ. Hallelujah. As many of you as have been illuminated in the Father, the Holy Ghost shall rejoice in you. (Deinde deponit parvulum in fonte, et de ipsa aqua immittit manum supra caput illius, dicens ter: N Baptizatur in nomine Patris, et Filii, et Spiritus Sancti, redemptus sanguine Christi a servitute peccatorum, consequitur libertatem adoptionis filiorum Patris cœlestis, ut

* *Cérémonies et Coutumes Religieuses*, par Bernard Picard.

fiat cohæres Christi, et templum Spiritus Sancti, nunc et semper, et in sæcula sæculorum. Hæc autem dicens ter mergit, in aqua sepeliendo peccata vetustatis. Significat quoque triduanam Christi sepulturam et resurrectionem. Abluens vero totum corpus, dicit: Qui in Christo baptizati estis, Christum induistis. Alleluia. Qui in Patre illuminati estis, Sanctus Spiritus gaudebit in vobis.)

This Liturgy is also found in a manuscript of the Library of the College Propaganda Fide, in Rome.

THE GEORGIANS, OR IBERIANS.

The inhabitants of Georgia, an Asiatic province on the southern slope of the Caucasus, and anciently called Iberia, were converted to Christianity in the fourth century. The Georgian Church forms an integral part of the orthodox Eastern Church, but is distinguished from the other branches by the peculiarity of delaying the baptism of children until their eighth year. In the performance of that ceremony, they adopt the following method. In the first place, the priest reads a great number of prayers over the child; and when he comes to that form of words in which, according to the Romish Church, the essence of the sacrament is made to consist, he never breaks off, but reads on without baptizing the child at that time. As soon as the lesson is ended, the child is stripped and baptized by the godfather, and not by the priest, which ceremony is performed with only a repetition of a few words which were pronounced before. When they baptize their children, they confirm them and administer to them the Lord's Supper. (*Cérémonies et Coutumes Religieuses.*)

THE MINGRELIANS.

Mingrelia forms a part of Western Georgia, in Asia, and was anciently called Colchis. The inhabitants of that country call themselves Christians; their service is according to the rites of the Greek Church, with a mixture of Judaism and Paganism. In regard to their baptismal ceremonies, as soon as an infant is born, the *papa* or priest makes the sign of the cross on his forehead, and eight days afterwards anoints him with the myrone, that is, their consecrated oil; but he never baptizes him till two years after, and the following form is observed. The child is brought to the church, and presented to the *papa*, who immediately asks his name, and lights a small wax taper; after which he reads a long lesson, and repeats several prayers suitable to the occasion. After that the godfather undresses the child, and plunges him naked in a font full of tepid water mixed with walnut-oil, and washes his body all over, the priest taking no share in this part of the ceremony, nor pronouncing a single syllable during the whole of this time. After this general ablution, however, he advances towards the font, and gives the myrone to the godfather to anoint the child. The godfather accordingly anoints his forehead, nose, eyes, ears, breast, the soles of the feet, and the crown of his head. After this ceremony is over, he plunges him again into the font, and offers him a piece of consecrated bread and a small portion of wine. If the child swallows them, it is looked upon as a happy omen. In conclusion, the godfather returns the child to his mother, saying three times: "*You delivered him into my hands a Jew, and I return him to you a Christian.*" (*Cérémonies et Coutumes Religieuses.*)

THE NESTORIANS.

This is the name of an important and early sect of Christians, the followers of Nestorius, a Syrian by birth, who became patriarch of Constantinople in 428, under the reign of Theodosius II. This prelate agitated the Christian world, after the Arian controversy had been settled, by the introduction of certain subtle disputations concerning the incarnation of Christ, from whence debates and contentions arose which harassed the Church for the space of more than two centuries. He taught that there were two persons in Jesus Christ, and that the Word or Divinity, had not become man, but had descended upon the man Jesus, born of the Virgin Mary, and that the two natures became morally united, as it were, but not hypostatically joined in one person; and that when Jesus died, it was the human person, and not the Divinity that suffered. His partisans have continued to this day to form a separate church, which is rather numerous, especially in Mesopotamia, where the patriarch resides at Diarbekr. The Nestorians at one time spread into Persia, and from thence to the coast of Coromandel, where the Portuguese found a community of them at St. Thome, but they persecuted them and obliged them to turn Roman Catholics.*

The following definition of baptism is taken from the Juval, written by Mar Abd Yeshua, Nestorian Metropolitan of Nisibis and Armenia, A.D. 1298: "Baptism is the immersion in, and the washing with, water, and of this there are five kinds: 1. The washing off of the filth of the body, as is commonly done by all men. 2. The legal

* *Histoire du Nestorianisme*, by Father Doucin, a Jesuit, 1698; and a *Dissertation on the Syrian Nestorians*, in the fourth volume of the *Bibliotheca Orientalis*, of J. S. Assamanus.

washings, whereby it was believed that purity towards God from all carnal uncleanness was attained. 3. Those of the traditions of the elders, such as 'the washing of cups, and pots, brazen vessels, and tables,' and as 'when they come from the market, except they wash, they eat not.' 4. The baptism of John, whereby he preached only repentance and the forgiveness of sins. 5. The baptism of our Saviour, which is received, through the Holy Ghost, for the gift of adoption, for the resurrection from the dead, and for everlasting life; which is, 'the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. For as the circumcision of the flesh was given for a sign denoting those who were of the family of Israel of old according to the flesh, so the baptism of Christ is a sign of spiritual relationship to the new Israel, viz., those who are called, and the children of God 'Those who received Him, to them gave He power to become the sons of God.'

"The *matter* of baptism is water, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' The *form* of baptism 'in the name of the Father, Son, and Holy Ghost,' according to the words of the Saviour.

"There is also a sixth baptism, that of blood, as our Lord has noticed: 'I have a baptism to be baptized with, and how am I straitened until it is accomplished.' Also a seventh baptism, of tears, after the saying of the Fathers. These two are allied to the fifth, which is an emblem of death and the resurrection." (Chapter iii.)

THE TAXA SAMADHA,

or office for the administration of Holy Baptism, according to the Nestorian Ritual.

Priest. Glory to GOD in the highest, and on earth peace, good will toward men.

Our FATHER which art in heaven, etc.

Prayer.

In Thy compassion, O LORD, strengthen our weakness, that we may administer the holy sacraments of sin-forgiving baptism, which were given for the salvation of our race, through the grace of Thy overflowing mercy, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm lxxxiv.

Prayer.

In Thy compassion restore us to Thyself, and make us of Thy household, O Thou righteous Shepherd, who didst go forth to seek after us, and didst find us out in our wanderings, and desired, in Thy grace and mercy, our return, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Then the priest shall pronounce this, laying on hands over those who are to be baptized. Laying his hands on each, he shall say with a loud voice:—

The promise of Thy mercy, which Thou didst promise us, is fulfilled (*to be repeated*): Ask, and ye shall receive; knock, and it shall be opened unto you. The effect surpasses the word spoken, and the fulfilment exceeds the promise; since Thy gift is not bestowed upon the wise and prudent only, and the door of Thy mercy is not open to them alone, but also unto this Thy servant, whose infancy nature ranks with such as have no understanding, not whom Thy grace has dragged into the life-giving net, and cast into the holy vessel of sin-forgiving baptism, that he may thence be born again spiritually, and grow in faith, and that his body being undefiled by the filth of sin, he may receive an unchanging purification, and become a member of Christ, and be nourished at the table of His sacraments, and that in him bodily stature and spiritual advancement may grow together, and that Thy grace may teach him the power of the world to come, of which Thou dost now give him the figure without his asking it, as Thou hast also opened the door unto him without his requesting it, that with all the true children of Thy sacraments he may thank Thee for the gift which Thou hast imparted to us, and ascribe unto Thee honour, dominion, and worship, now and for ever and ever. Amen.

Then he shall sign every one of them with the sign of the cross between the eyes with the oil of unction, with his forefinger, signing them from the bottom of the face upwards, and from right to left, saying:—

A. B. or B. A., be thou signed with the oil of unction, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

And as he signs them, all shall enter into the baptistery with censer, lights, cross, Gospel, and all the other utensils, and they shall commence with this hymn:—

Antiphon. Open unto me the gates of righteousness. The gates of heaven are opened.

The gates of the spiritual chamber of the Bridegroom are opened for the forgiveness of the sins of men, and through the gift of the Spirit from on high, mercy and peace are now vouchsafed to all mankind. Enter in, therefore, O ye who are called; enter into the joy which is prepared for you, and with pure and sanctified hearts, and true faith, give thanks unto CHRIST our SAVIOUR. Glory be to the FATHER, etc.

O Thou true Door, open to the lost, and call us to enter Thy treasury on high.

Then shall be said the following prayer:—

Gather us, O LORD unto Thyself, and make us to enter into Thy fold, and seal us with Thy sign, and endue our infancy with wisdom through Thy truth, that we may ever praise Thy holy name, O LORD of all, FATHER, SON and HOLY GHOST. Amen.

Then they shall chant Psalm xlv. My heart is inditing a good matter, etc, *after which the deacons shall say the following:—*

In the depth of contrition and humiliation we offer this prayer to the Divine Essence of the FATHER, SON, and HOLY GHOST, the Author and Creator of all things visible and invisible. Who, from the beginning, made man mortal and corruptible for the trial of their free will, and now, in these latter days, has promised them a resurrection from the dead through the advent of the SAVIOUR of all, who, being in the likeness of God, took upon Him the form of a servant, and opened unto us a new life through spiritual signs, having submitted the primogeniture which He took from our race to be baptized by John the preacher in the River Jordan, figuring and disclosing to us, by His own holy baptism, a real resurrection which shall be given to us in reality at the end of the world. And He gave to the holy apostles the holy sacrament of baptism when He sent them to call the Gentiles, and to restore mankind, and He commanded them to hold it as the beginning of faith, and as a schoolmaster in the fear of God, and as the sign of those who should return out of darkness into a knowledge of the truth, and the apostles handed down this ordinance to the priests and to the pastors of CHRIST'S flock, to be to them a sign wherewith to make disciples to all generations. And now behold Thy servants are ready to receive the gift of baptism as a token of their confession of the adorable passion of our Saviour, and that their spirits embrace in faith and love Him who, in the new birth, renews our frame, pardons our sins, and restores us from our fall, and that they wait to become, through the holy sign of sin-forgiving baptism, members and likenesses of Him, who is the Head of the church, and the firstfruits of the dead. And we also supplicate with them, and beseech the compassionate GOD on their behalf, to make them fit to become incorruptible creatures after the likeness of CHRIST,

who is the firstfruits of the resurrection of life, and that He may send down upon them the gift of the SPIRIT to strengthen the infirmity of their nature, lest they should in any way doubt the visible sacraments, whereby they receive the unfading benefits to come, and that He may, through the grace of CHRIST, pour out the efficacy of his gift upon the oil and water wherewith the figure of death and resurrection, and of the heavenly pledge, is consummated.

Prayer.

Elect us, in Thy compassion, with a good election, that we may labour before Thee with a spiritual labour, O Thou who didst discover our wanderings; gather together our dispersions and bring near to Thy house our goings astray, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Then they shall chant Psalm cx. The LORD said unto MY LORD, etc. (*the sentence,* Therefore shall He lift up His head, *to be repeated three times*). *After which the deacon shall say:—*

Let us pray. Kneel.

Let us humbly thank, and meekly supplicate, and in faith beseech GOD the FATHER, who in His great love toward us, sent His only-begotten SON into the world, and by the light of His advent saved us from the errors of darkness in which we stumbled through the works of the devil, who led us away captive.

With all our heart and mind let us give thanks to the very SON of the essence of the FATHER, who, of His own will, humbled Himself, and in His mercy took upon Him our body, and thereby brought us near unto Himself, and renewed us by the truth of His doctrine, and opened unto us the way of light and the path of life.

With tears of penitence, and with the voice of pure thoughts, let us supplicate JESUS CHRIST, the physician of souls, who did not despise our pitiable estate, neither was He offended with our putrifying sores; but in His compassion was long-suffering towards us, and in His gracious mercy waited patiently over our obstinate diseases, and with the medicine of His word cured our stripes, healed our sicknesses, and raised us from our fallings. Whilst our knees are bent in prayer let us give thanks unto Him who humbled Himself to be baptized of John—the voice calling to repentance—not that His purity and holiness needed to be baptized with water, but that He might, through His own holy baptism, sanctify us who are polluted with sin, and that He might sanctify the water, in order that by the hidden power and the weapons of the SPIRIT, wherewith those are endued who are baptized in faith, Satan, our enemy, may be overcome.

Let us give thanks to our righteous King, who desireth not the death of a sinner, but rather that he should repent of his sin and live; and who, in His Gospel, calls upon the penitent, saying: Ask, and a treasure of mercy shall be given you. Let us, therefore, all we who are the beloved sons of holy baptism, pray for

this our son, who is about to receive the sign of life by renouncing the devil and all his works, that he may be perfected in the faith of the FATHER, SON, and HOLY GHOST, and that, he may be made fit to receive this great and wonderful gift of grace, and that he may throw off, through sin-forgiving baptism, the old man, which is corrupt according to the deceitful lusts, and that he may put on, through the washing of the holy water, the new man which is renewed of GOD in righteousness and true holiness, that he may be made fit to receive from the holy altar the body and blood of CHRIST, a pledge of the resurrection to a new life, and that on his account there may be joy among the holy angels in heaven, and throughout the holy church, because he has become one of CHRIST'S flock, and that he may in righteousness and holiness of life keep the gift of the unspeakable mercy which he receives through the HOLY GHOST, which shall guide him from this world to the abode of light and life, and that he may become an inheritor of CHRIST.

And let us pray also for our holy fathers, Mar——, Catholicos and Patriarch, and for Mar——, Bishop and Metropolitan, who are the medium of this great, and wonderful, and incomprehensible gift; to whom GOD has been pleased to commit this fountain of life, given in mercy for the forgiveness of the children of men, and through whom it is opened; which gift was given to them by Him that they might rule over their flocks and the sheep redeemed by the precious blood, committed to their guidance, to be nourished and to be increased by adding to them such as repent, in the rest of the Church, and in peace throughout the world; so that by keeping them entire, and by overseeing them as is meet, they may be fit to say unto our LORD, with a shining face: Behold, here are we, and the children which Thou hast given us; we have been kept through Thy compassion. And to hear the voice of our LORD saying unto them: Well done, good and faithful servants, ye have been faithful in little things, therefore great things shall be given unto you. And now let us together ascribe praise to the FATHER, SON, and HOLY GHOST, that we may be worthy of the new and never-fading life in the kingdom of heaven through the grace of CHRIST.

Rise up by the power of GOD.

Prayer.

Praise be unto Thee, who hast healed the diseases of our bodies with the oil and water which Thou hast poured into our wounds, and by Thy SPIRIT, as with a sponge, hast wiped off the filth of sin from our souls, that Thou mightest make us pure temples of Thy glory, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Antiphon. LORD, remember David and all his trouble; how he sware unto the LORD, and vowed a vow unto the Almighty GOD of Jacob.

Blessed is He who has set up His church after a heavenly figure, filled it with glory, and committed unto it a sin-forgiving baptism for sinners. O Thou Holy One, who didst descend upon Mount Sinai, and didst bless it after a fearful manner, let Thy peace descend upon Thy Church to sanctify it.

Deacon. Peace be with us.

Prayer.

We thank and praise Thee unceasingly in Thy holy Church, which Thou hast filled with all aid and blessing, for all Thy unrequitable benefits and grace towards us, for Thou art the LORD and Creator of all, O FATHER, SON, and HOLY GHOST. Amen.

Prayer.

Then shall they (the Priest and Deacon) say as follows:—

Unto Thee, O LORD of all, we give thanks; unto Thee, O CHRIST JESUS OUR LORD, we offer praise; because Thou art He who quickenest our bodies and savest our souls.

Then they shall pour water into the font sufficient to rise above the head of the person about to be baptized, and shall say:—

The voice of the Lord is upon the waters; the glorious GOD hath thundered.

Prayer.

Thou, O LORD, art in truth the quickener of our bodies, and Thou art the righteous SAVIOUR of our souls, and the preserver of our frames continually. Unto Thee, O LORD, we are bound at all times to offer thanksgiving, worship, and praise, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Then they shall say:—

O Holy GOD, O Holy Mighty, O Holy Immortal, have mercy upon us.

Prayer.

Enlighten, O LORD our GOD, the motions of our thoughts, that we may attend to and understand the sweet sound of Thy life-giving and divine commandments; and in Thy grace and mercy vouchsafe that we may derive therefrom the fruits of love, hope, and salvation, as may be profitable to our souls and bodies, and we will ever and unceasingly sing praises unto Thee, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Then the Epistle shall be read by the deacon, saying:—

The Epistle of Paul the Apostle to the Corinthians. 1 Cor. ix. 1, *to the end.*

Then shall be said the following anthem.

Antiphon. Let the height and depth join with us, and let us

together give thanks unto the essence which created us, and which shall renew us.

The friend of the Bridegroom saw among the multitude the living Lamb coming to be baptized, and he cried out in fear and trembling: I have need to be baptized of Thee; whilst the multitude regarded with awe the living sacrament of Baptism. As he was baptizing in Jordan, John beheld a great wonder; he beheld the Cherubim singing Alleluia, and the Seraphim chanting Holy, Holy, Holy, and the Spirit descending, and the SON being baptized, and the FATHER declaring: This is My beloved SON, in whom I am well pleased.

Deacon. Be silent. Peace be with you.

R. With thee and with thy spirit.

Priest. The Holy Gospel of our LORD JESUS CHRIST from the Gospel of Saint John. St. John ii. 23 *to the end, and* iii. 1–9.

R. Praise be unto CHRIST our LORD.

Then shall follow two litanies (used also in other offices).

Prayer.

We pray and beseech Thee, O LORD the mighty GOD, to perfect in us Thy grace, and to pour out through our hands Thy gift, and that Thy pity and compassion may pardon and absolve the iniquities of Thy people, and of all the sheep of Thy flock which in Thy grace and mercy, Thou hast chosen for Thyself, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Deacon. Bow your heads for the laying-on of hands, and receive ye the blessing.

Then the priest shall say this, laying-on of hands, silently:—

O, Thou Treasurer, who dost enrich those who possess Thee,—the rich One who doth not deal unjustly with His servants,—the LORD who doth not neglect those who serve Him,—in Thy compassion, O LORD, listen to the prayer of Thy servant, and accept, in Thy mercy, the supplication of Thy worshippers, and answer, in Thy pity, the petitions which we offer, out of Thy rich and overflowing treasury, and by Thy grace keep from all evil the flock of Thy beloved people, and cause Thy peace and safety to dwell among them for ever.

Then, with a loud voice, he shall say: Whilst our souls agree in the one and perfect faith of the glorious TRINITY, we all, in one concord of love, are met to ascribe unto Thee praise, honour, glory, and worship, O Thou LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Deacon. He who is not baptized, let him depart.

Then shall be said the following Anthem.

Ant. Holy and reverend is His name; there is no end of His greatness. Thy baptism of water sanctifieth our souls, and

preacheth our resurrection. The spiritual ones who were with John looked on with wonder when they beheld Him, who sanctifieth the nations by His own baptism, receiving baptism at the hands of His servant, in order to free the race of the dying. (*To be repeated.*) Glory be to the FATHER, etc.

In the River Jordan, John baptized the Lamb of GOD, and as He came up out of the water the HOLY SPIRIT of Truth, in the form of a dove, descended upon the head of our SAVIOUR after His baptism.

Then the priests and deacons shall stand, some on the right and some on the left, and one of the former shall take the horn in his hand, and shall take his place on the right side of the altar, which is set up in the baptistery; but if there be no other than the officiating priest present, then the proto-deacon shall take the horn in his hand, and shall stand by the altar, which shall have lights upon it, and shall say: I believe in one GOD, the FATHER Almighty, etc.

Then the priest shall prepare to bless the oil, and shall kneel before the altar, and the deacon shall repeat the Prayer of Commemoration (taken from the Liturgy.) After which, the priest shall say, with a loud voice, as follows:—

O our righteous GOD, who in the time appointed by Thy wisdom didst conceive a good end to Thy creatures, and according to the desire of Thy mercy didst save them from death, make me a worthy channel of this ministry,—me, whom Thou hast appointed a minister to administer Thy gift. Not because I am blameless, neither because my life maketh me worthy to be sent by Thee, hast Thou chosen me to offer unto Thee the creatures of Thine own formation; but through Thy unbounded riches and Thy unspeakable mercies, Thou hast ordained that Thy riches should be dispensed by my hands to those who need the gift of Thy grace, that they may receive Thy perfect gift.

Canon.

We ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever, and world without end. (*Whilst saying this, the priest shall sign himself with the sign of the cross.*)

Priest. Peace be with you.

R. With thee and thy spirit.

Then he shall raise the cloth from the vessel (containing the oil) and shall say:—

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all, now and for ever and ever. Amen. *Whilst repeating this he shall make the sign of the cross over the vessel, and shall say:—*

Lift up your hearts.

R. Unto Thee, O GOD of Abraham, Isaac, and Jacob, the King of Glory.

Priest. Let us give thanks, worship, and praise to GOD the LORD of all.

R. It is meet and right so to do.

Deacon. Peace be with us.

Priest (*in a low voice*). We pray and beseech Thee, who art rich in love, liberal in compassion, benevolent in goodness, and whose glory is unspeakable, our LORD, and CREATOR, and Benefactor, that by Thy will, O GOD the FATHER, and by the will of Thy holy SON, our LORD JESUS CHRIST, grace from the HOLY GHOST, who is perfect in essence of Thee, and one with Thee in substance and in the work of creation, may descend and mingle with this oil, and bestow upon all who shall be anointed therewith, the pledge of the resurrection from the dead, perfect adoption, salvation from the pangs of sin, and joy in the rest of heaven. In Thy wise providence Thou hast raised the minds of men, by the advent of Thine Anointed, to know Thy Trinity, and hast given them spiritual gifts enabling them to attain to the knowledge of faith in Thee. The holy oil which Thou didst give in former days for the ordination of a temporal priesthood and a transitory sovereignty, Thou hast now committed to the priests of the church to be a sign and emblem of those who are translated from earthly things to heavenly in an immortal body and an unchanging spirit, being circumcised thereby with a circumcision without hands, by the throwing off of the body of sin, through the circumcision of CHRIST, and are thereby made worthy to praise, with fear and trembling, the mighty and sovereign LORD of all, with all the holy and heavenly powers.

Canon.

Who, with a loud voice, cry out one to another, saying (*here the people join with the priest*), Holy, Holy, Holy, LORD GOD of Hosts, heaven and earth are full of Thy glory. Hosanna in the highest. Hosanna to the Son of David. Blessed is He who came and who cometh in the name of the Lord. Hosanna in the highest.

Then the priest shall say with a low voice:—

And now, O LORD, let this great and divine sacrament be administered by Thy grace, and let the grace of the gift of the HOLY GHOST descend upon this oil; bless it, seal it, and sanctify it, in the name of the FATHER, SON, and HOLY GHOST, that by the power of Thy grace this oil may be for unction, and convey true and perfect sanctification and exalted communion in the kingdom of heaven to all such as shall be anointed therewith, with the life-giving sign, in the name of the FATHER, SON, and HOLY GHOST, through this baptism which is consummated after the image of the passion, death, and resurrection of our LORD JESUS CHRIST.

Canon.

To whom with Thee and the HOLY GHOST we ascribe glory, honour, thanks, and worship, now and for ever and ever. Amen.

Here the priest shall sign the oil with the sign of the cross. Then he shall take the horn of unction from the hands of him who holds it, and shall sign with oil therefrom the vessel containing the oil on the altar, with the sign of the cross from east to west, and from right to left, and shall say :—

Let this oil be signed, consecrated, and mixed with this holy oil, that it may be an incorruptible emblem in sin-forgiving baptism, in the name of the FATHER, and of the SON, and of the HOLY GHOST.

R. Amen.

Then the priest shall return the horn to him who before had held it, and shall say :—

Fit us ever, O LORD our GOD, to stand before Thee with a pure heart, without blame, with open face, and in that favour which was mercifully given to us by Thee, and that we may unitedly call upon Thee, and say :—

R. Our Father which art in heaven, &c.

Then they shall draw near to the font, and shall stand on the right and left of it, with one carrying the censer; and they shall place the cross and Gospel upon the font, towards the east, until the water is blessed; and they shall remove the cloth which covered the font, and the priest shall kneel. Then shall the deacon say :—

Let us pray. Peace be with us.

(*Canon said by the priest.*)

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. Amen. (*Here he shall sign the water with the sign of the cross.*)

Deacon. Mentally pray that peace may be with us.

Priest (*in a low voice*). May the necessities of Thy creatures be supplied, O our Creator, through Thy grace, which is a fountain of the water of life, and may petitions such as are meet, be offered up unto Thee that they may bring down liberal gifts, and that from the riches of Thy great mercy we may obtain help to the rest and confirmation of our nature. In Thy inscrutable wisdom Thou didst bring us into this world with a corruptible origin, and when it pleased Thee Thou didst make known to us the doctrine of our renewal and regeneration through our LORD JESUS CHRIST, who in His baptism figured forth our resurrection from the dead, and commanded us to impart, in the sacrament of baptism, a new and spiritual life to those who believe. The HOLY GHOST, of Thy glorious essence—He who descended and rested upon our SAVIOUR when He prefigured this baptism—through the visible water, and according to His will, renews our old creation, and in His grace communicates to us an incorruptible pledge. May that same SPIRIT descend, O LORD, upon this water, that it may be efficacious for the help and salvation of him who is to be baptized therein.

Deacon. In fear and silence stand and pray. Peace be with us.

Canon (*by the priest in a loud voice*). That, becoming perfect in body and soul, he may ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever.

Here the priest shall sign the water, and he shall then take the horn of the holy oil of unction, and shall sign the water with the sign of the cross with the oil therein contained, and shall say:—

May this water be signed and blessed with the holy oil, that it may become a new and spiritually regenerating bosom through sin-forgiving baptism, in the name of the FATHER, and of the SON, and of the HOLY GHOST.

R. Amen.

Priest. This holy thing is meet for the one and Divine essence.

R. The one FATHER is holy, the one SON is holy, the one HOLY GHOST is holy. Glory be to the FATHER, to the SON, and to the HOLY GHOST, He who is holy for ever and ever. Amen.

Deacon. Praise the living GOD.

Then shall be said one of the hymns appointed for Epiphany, lest the congregation should be unemployed; and the priest, who consecrates, is to stand by the vessel containing the oil, and another by the font, with their faces turned towards the east, and the deacons shall bring the children into the baptistery undressed, their earrings, rings, and bracelets having been taken off, and they shall inquire the names to be given to the children, and shall communicate the same to the priest. The deacons shall then bind up their loins, and shall place their stoles under the vessel containing the oil. And every child who is admitted shall be provided with a napkin to be wrapped in after baptism, which shall be carried by the deacon on his shoulder. And when the children are brought in, the priest shall sign every one of them with the sign of the cross upon the breast, with his three fingers, from below upwards, and from right to left, and shall say:—

A. B., Be thou anointed in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. (*To signify that the knowledge of the Trinity is sealed to him from on high.*)

Then those present shall carefully and properly anoint all over the person of him whom the priest anointed, and they shall turn him so that all his back may be anointed, and they shall not leave any part of him unanointed. Then they shall take him to the priest standing by the font, who shall place him therein, with his face to the east, and he shall dip him therein three times, saying at the first time: A. B., be thou baptized in the name of the FATHER. *R.* Amen. *The second time:* In the name of the SON. *R.* Amen. *And at the third time:* In the name of the HOLY GHOST. *R.* Amen. *In dipping him he shall dip up to the neck, and then put his hand upon him so that his head may be submerged. Then the priest shall take him out of the font, and give him to the deacon, who shall wrap him in a white napkin, and commit him to his godfathers. Then his clean clothes*

shall be put on, but his head must be left bare until the priest shall bind on his head-dress after the last signing; and the same shall be done with all the infants one after the other. But take heed, my brethren, and be very careful that you do not take the infants into the bema, as some do who have no understanding; for this is highly improper, and note that great circumspection and chastity must be exercised in the anointing of female children.

After those who have been baptized are dressed, the priest shall come forth through the great door of the bema, and with him the deacons with the cross, Gospel, censer, lights, and the horn of unction, and he shall cause the baptized to be brought near to the door of the bema, and say this

Prayer.

Glory be to Thee, O LORD, who hast chosen Thy church in Thy CHRIST, and hast adorned her with Thy heavenly adornment, and hast made of her children treasures to distribute Thy riches to such as are in need of them, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Glory be to the Most High, who descended and took the body of our humiliation, and made it His in everything appertaining to His Divinity, and promised that thereby we all should become heirs of His glory, and conformed to the image of His honour, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Ant. O come, let us sing unto the LORD, let us heartily rejoice in the strength of our salvation. Let us come before His presence with thanksgiving, and show ourselves glad in Him with psalms. For the LORD is a great GOD, and a great King above all gods. In His hands are all the corners of the earth, and the strength of the hills is His also. The sea is His, and He made it, and His hands prepared the dry land. O come, let us worship and fall down, and kneel before the LORD our Maker. For He is the LORD our GOD, and we are the people of His pasture, and the sheep of His hand.

The LORD, by His baptism, has mercifully delivered us from error, sin, and death; let us, therefore, worship and praise Him. O Thou who didst say in Thy Gospel, Knock, and I will open; open the door to our prayers.

Prayer.

Accept, O LORD, in Thy mercy, the sheep and lambs which have been signed with Thy holy sign, and write their names among the church of the first-begotten in heaven, that they may ever praise and worship Thy Holy TRINITY, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Then the priest shall say this confirmation in a loud voice, moving his hand the meanwhile from one to another.

O LORD, great are the wonderful works of Thy providence, our

nature is incapable of uttering them. In the beginning of our creation we contemned the honour of our free will through the temptation of Satan, who led us away captive, and we have done despite to the confession of Thy divinity by worshipping that which was not GOD; but Thy mercy did not leave us to the destruction which we deserved through our wickedness, but by the appearance of Thy only-begotten SON Thou didst restore us to Thyself, and didst make us worthy to know Thee, and hast raised up our fallen nature by taking a primogeniture from us, and hast made us inheritors of unfading blessings to come. And when the time arrived when we looked for Him to give us the gift of adoption for the salvation of our bodies, Thou didst impart to us the pledge of comfort in the grace of the HOLY GHOST, which is conveyed to us through the holy sacraments of spiritual baptism, even as this Thy servant has to-day come forward and taken Thy gift, and thereby has been loosed from the torment of sin, and has become a pure member of the body of CHRIST, who is the origin of our life, and has obtained the hope that Thy grace will keep him in chastity of living, and purity of conversation, so that, being filled with faith and righteousness, he shall finally attain unto the glorious appearance of our LORD JESUS CHRIST, and exult in a new and unfading life, and ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen.

This prayer of confirmation shall be said over one or over many. Then he shall sign every one with the sign of the cross, saying:—

The pledge of the HOLY GHOST which thou hast received (*or*, which ye have received), and the sacrament of CHRIST, of which thou hast partaken (*or*, of which ye have partaken), and His life-giving sign which thou hast received (*or*, which ye have received), and the new life unto which thou hast attained (*or*, unto which ye have attained), and the weapons of righteousness which thou hast put on (*or*, which ye have put on), keep thee (*or*, you) from all evil, and from the powers thereof, and sanctify thee (*or*, you) in holiness; and may the sign which thou hast (*or*, which ye have) taken, be unto thee (*or*, you) for unfading benefits to come at the appearance of our LORD JESUS CHRIST from heaven; and in the new world may He place thee (*or*, you) on His right hand, when thou shalt (*or*, ye shall) ascribe unto Him glory, honour, praise, and worship, for ever and ever. Amen.

Then he shall sign them betwixt their eyes with the sign of the cross with the thumb of his right hand, from above downwards, and from right to left, saying:—

A. B. is baptized and confirmed (*or*, perfected) in the name of the FATHER, of the SON, and of the HOLY GHOST. Amen.

Then they shall re-enter the baptistery, and begin with the following anthem:—

Ant. Holy and reverend is His name.

Our Father, which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done.

Ant. He is the LORD our GOD.

There is one LORD, one FATHER, and one baptism for the remission of sins.

Ant. Thou art GOD above all gods.

Our King is with us; our GOD is with us; our help is in the GOD of Jacob.

Ant. Blessed are the people who are in such a state.

Blessed are the people who have the LORD for their GOD.

Ant. For He is one GOD.

O CHRIST, who wast baptized, and who appearedst and gavest light to all, let Thy peace dwell with Thy elect people.

Ant. Create in me a clean heart, O GOD.

O CHRIST, grant that with a clean heart, and with good works, we may perfect Thy will.

Ant. Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

In the Jerusalem above, before the seat of CHRIST, there may the names of Thy servants be written.

Ant. As it was in the beginning, is now, and ever shall be, world without end.

The Epiphany, O LORD, has given joy to the creation, the pledge of blessings, and life everlasting.

Then the priest shall take the horn, and, standing over the font, he shall pour back the oil that was in the vessel into the horn, and should any oil remain attached to the vessel he shall throw it into the font, saying:—

It is meet, O LORD, that we should ever offer praise, honour, glory, and worship, to Thy adorable TRINITY, for the gift of Thy holy sacraments, which, in Thy mercy, Thou hast given us for the forgiveness of sins, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Or this.

Blessed is that Majesty, which is worshipped in the highest. O Thou who forgivest our iniquities and our sins, and who wipest out our transgressions through Thy glorious, holy, life-giving, and divine sacraments, O CHRIST, the hope of our race, now and for ever. Amen.

Concluding Prayer.

Let us offer unto Thee glory, honour, praise, and worship, O Thou highest who descendedst, and tookest the body of our humiliation, and madest us one with Thee in everything, and promisedst that Thou wouldest make us inheritors of Thy glory and heirs of Thy inheritance, by making us partakers of Thy excellency. Let Thy mercy and peace ever dwell with us all; and now unto Thee, through Thee with the FATHER and the HOLY GHOST, be praise. Amen.

Prayer for loosing the water (from its previous sanctification.)

Thou, O LORD, art blessed, holy, and immortal, and Thy depth is past finding out. In Thy own will Thou didst create us, and when we called upon Thee Thou didst not deny unto us Thy gift, but didst send to us the HOLY GHOST, and this water was sanctified by Amen, and by the same Amen it is loosed from its sanctity and returns to its former nature. For all these Thy mercies towards us, we would ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen.

He shall not sign the water with the sign of the cross, but shall insert his hand into it, and shall wash the vessel with the water of the Jordan (font), then stir the water about, and quickly withdraw his hand as if he was taking something therefrom. Then he shall pour a little plain water into the font, and the priest who had administered the rite of baptism, and those who had anointed, and all who had taken any part therein, shall wash the vessel, and their hands and face also in the font; then the water shall be poured out into a clean place which is not trod upon. If there be an outlet in the font, the water shall be let out therefrom, in order that it may not be trampled on, as it is when it is poured over the body of the church by those who lack knowledge. And if any other person should come to be baptized, this same water is not to be used; but fresh water is to be brought. And be it known that without consecration (of the water) no baptism is to be administered, except in the case of one in the article of death.

The Chaldeans, who are in communion with the Church of Rome, have made several alterations in the above office, the principal of which are: first, the addition of the renunciations, profession of faith, and the concluding answers made by the sponsors on the part of the person about to be baptized, which have been taken chiefly from the Roman ritual; and, secondly, the use of *meiroom*, or chrism, after the prayer of confirmation. It has been seen that the oil of unction is used by the Nestorians only *before* baptism, and that the invocation for grace with imposition of hands, and the sign of the cross, *without oil*, form the principal rites of confirmation with them. The Chaldeans have preserved the former anointing entire, but after the imposition of hands, the officiating priest is directed to anoint the baptized person a second time, as follows:—

Then the priest shall sign the infant with the ointment of the holy chrism, with the thumb of his right hand, between the eyes, from the chin upwards, and from right to left, saying:—

I anoint thee with the sacrament of confirmation, and with the chrism of salvation, in the name of the FATHER, of the SON, and of the HOLY GHOST. Amen.

Then he shall bind a crown on his head, and shall say:—

May the crown of A. B. be bound for joy and exultation, and for days of rejoicing, now and for ever and ever. Amen.

Then the priest shall pray as follows, with his hand laid upon the baptized person. "The pledge," *&c., as in the Nestorian office.**

THE DISCIPLES OF ST. JOHN.

The Disciples of St. John are an ancient Eastern sect found on the borders of Persia and Arabia, but chiefly at Bassora and the district around. They amount to about twenty-five thousand families. Another branch, calling themselves Galileans, exists in Syria, but is much smaller in number. Their origin is involved in obscurity. They claim the Baptist as their founder. The religion of this sect seems to be a compound of the Jewish, Christian, and Mahomedan. They originally inhabited the country about Jordan, but some time after the death of Mahomet, the persecutions of his successors, the Caliphs, obliged them to fly for refuge into Mesopotamia and Chaldea. They did not fix their residence in any city or town that is not built upon the banks of some river. Their creed is contained in a book which they call the *Divan*. They call themselves by the name of MENDAI-JAHIA, that is, the *Disciples of St. John*, and affirm that they have received from him their faith, their religious books and customs. They celebrate a solemn festival once a year, which is continued five days successively, when all, young and old, flock to their patriarch and are baptized in a flowing

* *The Nestorians and their Rituals*, by G. T. Badger.

river by him. They never baptize in any place but in rivers, and at no time but on Sunday. The infant, before he is baptized, is brought to church, when the bishop reads some prayers over it, suitable to the occasion. The child is thence carried to a river, where both the men and women who are present at the ceremony go up to their knees in water with the bishop. The form of baptism runs thus:—"*In the name of the Lord, the first and most ancient of the world, the Almighty, who knew all our actions before the beginning of light,* &c.

After that, he throws water upon the infant three times successively, and as soon as he or some priest, his attendant, begins to read again, the godfather, who has the child in his arms, plunges him into the water. This ceremony of baptism is performed, as is evident, in the name of God only, for they do not acknowledge Jesus Christ to be God or the Son of God, but look on Him as a person far inferior to John the Baptist. It is said, however, that they call Him, as the Mahomedans, the *Spirit of God.* (*Cérémonies Religieuses.*)

PERSIA.

There are vast numbers of Armenian Christians in Persia, whose religion is tolerated. Their former country of Armenia is now the province of Erivan. In baptism they immerse, but do not sprinkle. The priest must officiate in his sacerdotal garb, with a crown on his head, and must have two assistants in holy vestments also, but without crowns. (*An account of the East Indies,* by Captain Alexander Hamilton, 1688 to 1723.)

In the province of Mingrelia, they anoint the foreheads of their children with the oil called myrone as

soon as they are born, but baptize them not till a long time after, and then they wash them all over with water. (*Travels into Persia*, by Sir John Chardin.)

THE ABYSSINIANS.

The inhabitants of Abyssinia are supposed to have received the Gospel from the Ethiopian Eunuch, or Prime Minister of their Queen Candace, although their general conversion to Christianity was not effected before the middle of the fourth century, when Frumentius visited that country in 333. They are described as a branch of the Copts or Jacobites, with whom they agree in admitting but one nature in Jesus Christ, and rejecting the Council of Chalcedon; on which account they are also called Eutychians and Monophysites. The term Copt properly applies only to those Christians who live in Egypt, Nubia, and the countries adjacent. The Abyssinian Church is governed by a bishop, or metropolitan, styled Abuna, who is appointed by the Coptic patriarch of Alexandria, residing at Cairo. The churches are very numerous, owing to the prevalence of the opinion among the great, that whoever leaves a fund to build a church, or has erected one during his life, makes a sufficient atonement for all his sins. They are usually erected on eminences, in the vicinity of running water, in order to afford facilities for the purifications and ablutions, which the Abyssinians practise according to the Levitical law. Many of the ceremonies and observances in their mode of worship are obviously derived from the ceremonial rites of the Jewish religion. The religion of the Abyssinians is, in reality, a strange compound of Judaism, Christianity, and superstition. They practise circumcision, observe both Saturday and Sunday as Sabbaths, and eat no meats

prohibited by the law of Moses. Their festivals and saints are numberless.

The Christians of Abyssinia baptize infants, but not before the boys are forty days old and the girls eighty, and as soon as an infant has been baptized, the communion is administered to him. Mr. Salt describes a baptism at which he was present, and the ceremonial appears so singular that we shall copy his own statement. "The officiating priest was habited in white flowing robes, with a tiara, or silver-mounted cap on his head, and he carried a censer with burning incense in his right hand; a second of equal rank was dressed in similar robes, supporting a large golden cross; while a third held in his hand a small phial containing a quantity of consecrated oil, which is furnished to the Church of Abyssinia by the patriarch of Alexandria. The attendant priests stood round in the form of a semicircle, the boy being placed in the centre, and our party ranged in front. After a few minutes' interval, employed in singing psalms, some of the priests took the boy and washed him all over very carefully in a large basin of water. While this was passing, a smaller font, called *me-te-mak* (which is always kept outside of the churches, owing to an unbaptized person not being permitted to enter the church), was placed in the middle of the area, filled with water, which the priest consecrated by prayer, waving the incense repeatedly over it, and dropping into it a portion of the *meiron*, or consecrated oil, in the shape of a cross. The boy was then brought back, dripping from head to foot, and again placed naked and upright in the centre; and was required to renounce the devil and all his works, which was performed by his repeating a given formula four separate times, turning each time towards a different point of the compass. The godfather was then demanded, and on my being presented, I named

the boy George, in honour of his present majesty, when I was requested to say the Belief and the Lord's Prayer, and to make much the same promises as those required by our own church. The head priest afterwards laid hold of the boy, dipping his own hand into the water, and crossed him on the forehead, pronouncing at the same moment, 'George, I baptize thee, in the name of the Father, Son, and Holy Ghost.' The whole company then knelt down, and joined in reciting the Lord's Prayer."

We find the following account of the ceremony of baptism in M. Picard's interesting work *Les Cérémonies et Coutumes Religieuses:*—

"The mother, dressed in her best clothes, attends at the church door with her infant in her arms. Then the priest who officiates, pronounces several long prayers for a blessing on them both, beginning with those peculiarly appropriated to the mother. Afterwards he conducts them into the church, and anoints the infant six times with the oil consecrated for exorcisms. These first unctions are accompanied with thirty-six others, administered with galilacum or catechumen's oil, each on a distinct part of the infant's body. After this, he blesses the font, pouring consecrated oil into it twice, and making, each time, three different signs of the cross with myrone, all of which ceremonies are accompanied with several long prayers. As soon as the benediction of the font is over, he plunges the infant into it three times successively. At the first, he dips one-third part of the infant's body into the water, saying, *I baptize thee in the name of the Father;* he then dips him lower, about two-thirds, adding: *I baptize thee in the name of the Son;* the third time he plunges him all over, saying: *I baptize thee in the name of the Holy Ghost.* Confirmation and the Eucharist are administered after this baptism, which is solemnized before the mass.

"The myron, or meiron, just mentioned, is their chrism; and the galilacum is the oil of their catechumens. The former is consecrated by the patriarch with certain ceremonies, which it would be tedious here to enumerate, but there is little or no variation in them from those observed by the Greeks. After the benediction of the new meiron, the old is distributed amongst the bishops. The patriarch of the Copts sends some of it to the metropolitan of Abyssinia, and the emperor is consecrated with it. The galilacum is an oil, which, after it has been employed in scouring the vessels in which the meiron was contained, becomes sanctified by its intermixture with the drops of the meiron remaining in them.

"In case the infant should be sick, they bring it to the church, and lay it on a cloth spread before the font, into which the priest dips his hands three times and rubs the infant all over with them, wet as they are, from head to foot. If the infant happens to be carried to church in the evening, or at any other time when there is no mass, the mother tarries there with her infant till the next day, that the babe may receive the communion. This custom is observed because baptism can be administered in no place but in the church, and by the ministry of a bishop or a priest. If the infant be indisposed, and it be dangerous to carry it to church, the priest attends at the parent's house, where, after pronouncing several prayers for the mother, and performing the six unctions of exorcism on the infant, he asks it three times whether it believes in one God in Three Persons. When its sponsors have answered, *Yes*, he then pronounces a few prayers more, and after giving the benediction, immediately withdraws. This ceremony is grounded on one of the Coptic canons which says, 'that if an infant dies after the last unction, or even after the first, such anointing has the same prevailing power and virtue

as a regular baptism; and the infant is in a state of salvation.'"

The Abyssinians also practise an annual ablution, which they term baptism, and which they consider necessary to wash away the defilement of sin. This general ablution takes place on the festival of Epiphany, in commemoration of Christ's baptism. Father Alvarez describes it as follows:—

"On the 4th of July, 1521," he says, "the Abyssinian priests assembled in a numerous body, on the vigil or eve of this festival, and sang all night, in order to bless the lake, into which they threw some holy water. The king himself came there at midnight, and was first baptized himself, then the queen, and then the *abuna*. The conservatory of water in which they were baptized, was a large square enclosed font, covered over with an oil-cloth. There were six steps to go down into it. The water was conveyed into it through a pipe, at the mouth of which a bag was fastened to receive and refine it. The crowd was very great in the morning. A venerable old man stood up to the shoulders in the water, and plunged every one that came to him, saying, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* They were all stripped, and entirely naked; those who were of low stature did not go down to the bottom of the steps." *

THE COPTS.

This is the name given to the Christian descendants of the ancient Egyptians. With the exception of a small proportion who profess the Romish or Greek faith, the Copts are Christians of the sect called Jacobites,

* Relazione di un viaggio in Africa.

Eutychians, Monophysites, and Monothelites, whose creed was condemned by the Council of Chalcedon, A.D. 451. The Coptic version of the New Testament is valuable on account of its antiquity, dating, according to several critics, as early as the third century, and not later than the fifth, at the lowest computation. The number of churches and convents in ruins proves that the Copts were once far more numerous than at present; they number about one hundred and fifty thousand, and nearly ten thousand of them reside at Cairo. Their hierarchy consists of a patriarch, a metropolitan of the Abyssinians, bishops, arch-priests, priests, deacons, and monks. The patriarch is styled "Patriarch of Alexandria," but generally resides in Cairo. The metropolitan of Abyssinia, who always resides within his diocese, is appointed by the patriarch, and retains his office for life. The number of Coptic churches and convents is said to amount to one hundred and forty-six, but the former are few in comparison with the latter. The seven great festivals are as follows:— The nativity of Christ, Baptism, the Annunciation, Palm Sunday, Easter, the Ascension, and Whitsuntide. Baptism is practised under a belief that if the ceremony be omitted, the child will be blind in the next world.*

"On the occasion of the administration of baptism, the Copts celebrate a mass after midnight, accompanied with sundry prayers. After they have sung for some time, the deacons carry the children to the altar, who are there anointed with chrism, to signify the putting on of the new man. That part of the ceremony being closed, they begin to sing again, and anoint the neophytes a second time, signing them with thirty-seven different crosses, which is

* *Description de l'Egypte*, par Denon; Didymi Taurinensis, *Literaturæ Copticæ Rudimentum; Account of the Manners and Customs of Modern Egyptians*, written in Egypt during the years 1833-35, by Edward W. Lane, 2 vols. London, 1835.

looked upon as a kind of exorcism. Then they continue their singing, and the women who are present at the ceremony make loud noises as a demonstration of their joy. In the meantime water is prepared and put into the baptismal fonts. The officiating priest now blesses the water, pouring chrism into it in the form of a cross. After this he takes the infant with one hand, by the right arm and the left leg, and with the other by the left arm and the right leg; making a sort of cross with the limbs of the infant, who is dressed on that occasion in a little white vestment. During the ceremony the priests both read and sing all the time, and the women make loud acclamations or rather hideous howlings. In conclusion, the priest breathes three times upon the face of the child, in order that he may receive, as they imagine, the Holy Ghost. As soon as the child is baptized, the priest administers to him the Eucharist, and this he does by dipping his finger into the chalice, and putting it afterwards into the infant's mouth. At the end of all these ceremonies, the wax tapers are lighted, and a procession is made round the church, all the assistants singing as they move along. The deacons carry the children in their arms, and the priests march before them, the men and women who assist at the ceremony coming after. The latter continue their howlings all the time.*

"The Coptic Church is something like the Greek Church in its ceremonies. At baptism they plunge the child three times into the water, and then confirm it, and give it the sacrament, that is, the wine; the priest dipping the end of his finger in it, and putting it to the child's mouth, which is done after they have administered the sacrament, for they do not keep the consecrated mysteries. If the child happens to be sick, before it is baptized, it

* *Cérémonies et Coutumes Religieuses.*

is brought to church, for they cannot baptize out of the church; they lay the child on a cloth near the font, and the priest dips his hands in the water, and rubs it all over. If the child is so ill that it cannot be brought to church, they then only anoint, according to the form they have for this purpose, which they say is good baptism." (From *Travels in Egypt*, by Richard Pococke, LL.D., F.R.S. London, 1743.)

Independently of the festivals observed by the Greeks, the Copts have, as we have already said, their *Epiphany*. The following description of the ceremony performed on that occasion is taken from Father Vansleb's narrative, he was an eye witness (although, perhaps, a prejudiced one) of that festival at Old Cairo. He says:—"As soon as the midnight service was over, which was read at the conservatory of water in which they were to plunge, the patriarch withdrew to the vestry, whence he returned in a short time, dressed in all his pontifical robes, and attended by a priest and a deacon with his cope on. The former officiated in his alb, and the latter carried a steel cross. As soon as they reached the conservatory, the patriarch began his benediction of the water by reading several lessons, some in the Coptic language, and others in the Arabic, out of the Old and New Testaments. Afterwards he purified the water, and stirred it several times crosswise with his pastoral staff. The priests, who were present, repeated the same ceremony after him. During this benediction, there was a large iron sconce with three branches, about six feet high, and in each of them a wax candle burning. After the benediction, the congregation were allowed to plunge themselves, or were plunged into the conservatory; and as the three who could get there first had the privilege of being dipped by the patriarch himself, one can imagine the hurry and confusion which this act of devotion must create, when no regard was paid

to common decency nor to modest behaviour. After all the men had been plunged in this holy water, they withdrew into the choir, and the women moved afterwards with the same irregularity, to bear a part in this immodest, religious ordinance, which may justly be compared to the lewd and dissolute festivals of the Pagans."

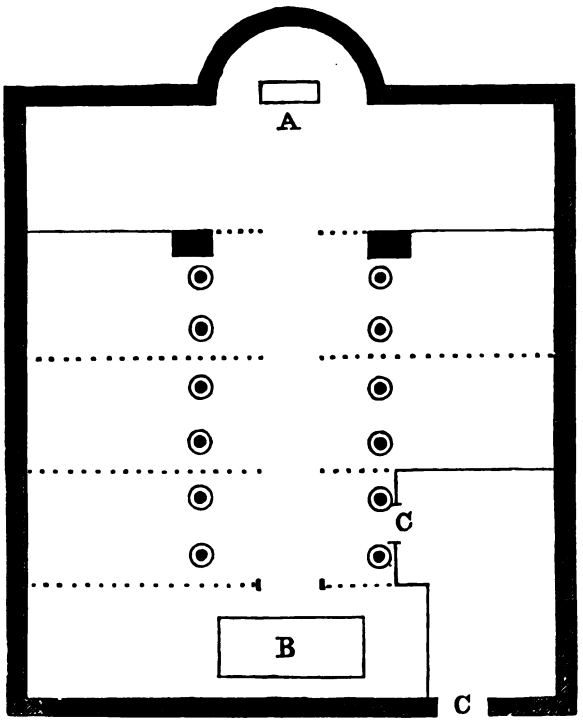


Fig. 60. PLAN OF THE COPTIC CHURCH, OLD CAIRO.
A. Altar. B. Baptistery. C. C. Entrance.

In his description of the ancient Coptic churches at Old Cairo, Rev. Alfred Charles Smith says:—"What answers to our *ante-chapel* at the extreme of the nave, contains beneath a large trap-door a broad and deep tank, called "the Well for Epiphany immersions," and in which at that festival men and boys dip in commemoration of

our blessed Lord's baptism. The baptistery is usually a small side apartment, generally very dark, with a sunk font; in this the baptized are immersed, sprinkling only with water being unknown."*

Rev. Dr. Bitting informs us that "in the Coptic church, Aboo Sirgeh, at Old Cairo, there is a baptistery of parallelogram shape, sunk in the floor of the court opposite the altar. It measures inside seven feet and eleven inches in length, five feet nine inches in width, and is four feet two inches deep. It seems to be masonry faced with stone." The preceding sketch (Fig. 60) represents a plan of that interesting church, taken during our recent journey in the East.

THE MARONITES.

The term Maronites is the ecclesiastical, and now national, name of a Syrian tribe anciently known as the Mardaites, and inhabiting the slopes of Lebanon and Anti-Lebanon. Their present name is derived from one Maro or Maron, an abbot who lived in the fifth century, and whose life was written by Theodoret. Although in union with Rome, they have not made an unconditional surrender of their church liberties. While acknowledging a titular supremacy in the pope, they have always elected their own *batrak*, or patriarch, and they still retain their own liturgical customs.

The Maronites preserve no water in their fonts, which has been consecrated on Easter-eve for the administration of baptism, according to the custom of the Romish Church; but whenever any one is to be baptized, they bless the water with a great number of prayers; then they

* *The Nile and its Banks*, 2 vols.

plunge the neophytes three times in the water, which is previously made warm. They never use any salt, and they not only anoint the head, but also the breast, with the palms of their hands. They, moreover, anoint their bodies from head to foot. Besides this unction, which is performed before baptism, they have another after it, which is, properly speaking, the confirmation amongst the Eastern nations; but that custom has been nearly abolished ever since the reconciliation with the Romish Church. At baptism, the godfather never holds the infant at the font; when dipped, the priest takes it out and wraps it up in a linen cloth.

The Maronites make use during the ceremony of baptism, of the liturgy of James of Edessa,* which was also the form authorized by Gregory Abu'lfaraj.

In this baptismal office, after the Gloria, and a short introduction, there follows the 51st Psalm, the Baptismal Psalm of the Syriac Church, and a Canon.

"*Have mercy upon me, O God.* Astonishment came upon me nigh to Jordan, and I saw a marvel, how the glorious Bridegroom appeared, that He might make a feast for the Bride and might sanctify her.

"*Wash me thoroughly.* I beheld Him, my brother, full of marvels, and the crowds that stood before Him, and Christ the Bridegroom, who was revealed to the son of the barren, that he might be baptized by him.

"Before Thee, Thee only. The Bride is ready, yet she knoweth not who is the Bridegroom, but awaits Him. The paranymphs are gathered together; the desert is full; and our Lord lies hid among them."

Next we have a prayer of benediction over the catechumens, and a psalm. After this a short bidding prayer by the deacon, and an ascription of "Glory to One Eternal Nature; to One Equal Will; to One Infinite Virtue; to One Mighty Power; to One Divine Operation;" ushers

* James of Edessa was prelate of Syria, from A.D. 684-708.

in a long prayer for the catechumens. To this follow two sets of troparia, the Epistle from Romans vi. 3; the gradual; the Gospel from St. John iii. 1; the signing, without oil, of the catechumen; a prayer for him; the exorcism, which is very strongly marked. It is as follows:—

Do thou hear, O perverse and rebellious one, who hurtest this creature of God. I adjure thee, enemy of justice, and transgressor of Divine and Holy laws, by the Glory of the Great King, depart with fear, and be thou subject to the terrible Lord, who by His commandment hath stretched out the earth above the waters, and hath established it, and fixed the sand as the bound of the sea. I adjure thee by Him, who hath all power in Heaven and on earth; by whom all things were created, and are preserved; by Him through whom things celestial exist, and the things that are upon earth are strengthened. I adjure thee by Him, who sent the legion of devils into the abyss by means of the swine; and who overwhelmed Pharaoh in hardness of his heart, together with his chariots and horsemen. I adjure thee by Him, who with Divine power, said to the deaf and dumb spirit, Depart from this man, and enter no more into him. Fear the terrible name of God, at which every creature of angels and archangels tremble; in whose sight all the army of ministering spirits stand with fear; on whom cherubim and seraphim dare not look; whom the heavenly spirits fear, and at whom the abysses tremble. Fear the terrible name of God, who cast down the rebellious demons with chains of darkness into the deep. Fear the future judgment; tremble; approach not the creature of God; adhere not to the creature of God; for it is not the habitation of devils, but the temple of God. For Himself hath said: I will dwell in them, and walk in them, and I will be to them a God and they shall be to Me a people; but thee He hath made a spirit deformed, and void and impure. I adjure thee by God, the holy and pure, Father, Son, and Holy Ghost, but thou afar from the servants of God; and depart into a land desolate, and without water, since there is thy place. Be eradicated; be dissipated; and depart, accursed, from the creature of God; spirit of impurity, spirit of error, fuel of fire. Depart, nor dare to oppose. For God, the Father, the Son, and the Holy Ghost, shall utterly pluck thee forth, casting thee out from all His creatures, and casting thee into the fire that cannot be quenched; and liberating this work of His hands even unto the day of redemption; for His is the might," &c.

After the renunciation, the neophyte makes the following confession:—

I, N., who am to be baptized, believe in Thee, O Christ our God, and all Thy divine doctrines, which Thou hast inspired by

Thy prophets, apostles, and orthodox doctors. I confess and believe, and am baptized in Thee, and in Thy Father, and in Thy living and Holy Ghost.

Then the neophyte recites the Nicene Creed.

The water is poured into the font, and covered with "a white veil, from the veil which belongs to the church." The unction follows; then the prayer of incense; the font is uncovered; and then comes the following doxology:—

"A fountain of life in baptism is set open; and the Father, the Son, and the Holy Ghost, have sanctified it according to their loving-kindness. The Father, by exclaiming, This is My Son, My Beloved; the Son, by bowing the head and receiving baptism; the Holy Ghost, by descending in the form of a dove upon Him. Holy Trinity, by whom the worlds have received life. Hallelujah, cleanse our impurity.

*Priest. Prayer of inclination.** Thou hast given us the fountain of true cleansing, to purify us from all sin; these waters, which are sanctified by the invocation of the Holy Ghost, and by them we have received the purification given unto us by the baptism of Thy Christ. Give, O Lord, power to these waters, Who by the passion of Thine only-begotten Son, didst bestow on us expiation from all sin to the reception of the Holy Ghost.

Aloud. For Thou art the giver and bestower of all good things, and to Thee we ascribe glory, and to Thine only-begotten Son, and to Thy Holy Ghost, now and ever, and to ages of ages. Amen.

Prayer of inclination. Lord God Almighty, creator of all things, visible and invisible; Who hast made the heaven, and the earth, and the sea, and all things that are in them; Who didst gather together the waters into one place, and the dry land appeared; Who didst close up the deeps of the sea, and restrain them with sand.

Aloud. Thou hast strengthened the sea with Thy power; Thou hast broken the heads of the dragons in the waters. Thou art to be feared; and Who is able to resist Thee? Look down, O Lord, on this Thy creature of water, and give it the grace of Thy salvation, the blessing of Jordan, the sanctification of Thy Holy Ghost; that they all may depart from it, who hurt the works of Thine hands; since Thy name, by which it is called, is great and terrible to Thine enemies.

He breathes upon the water three times, from west to east, and from right to left; and says this prayer in a low voice.

Let the head of the murderous dragon be bruised under the sign of the cross.

Deacon. Amen.

* The *inclination*, or *prayer of inclination*, alternates with the prayers to be said aloud in the Syriac offices. The former are said secretly, the hands being crossed, and the head bowed; in the latter, the priest stands upright, and extends his arms in the form of a cross.



Let invisible and airy spirits fly, I pray Thee, O Lord; and let not the devil, the lover of darkness, lie hid in this water.

Deacon. Amen.

Priest. Neither let the foul spirit of darkness descend with him who is to be baptized, introduced with the thoughts of his heart. But repel from him the operation of the accurser.

Deacon. Amen.

Aloud. And grant to it, O Lord, Thy divine breath, which Thine only-begotten Son breathed upon His holy disciples, and remove all remains of idolatry from their hearts, disposing them to the reception of Thy Holy Ghost, and the remission of sins, through Thine only-begotten Son, our Lord and God, with Whom, &c.

Prayer of inclination, and invocation of the Holy Ghost.

Manifest Thyself, O Lord, upon these waters, and sanctify them by the illapse of Thy Holy Ghost; that he who is to be baptized in them may be changed, and may put off the old man, which is corrupt according to the deceitful lusts, and may put on the new man, which is renewed after the image of Him that created him.

He raises his voice, and at each invocation makes a part of the cross :—

ܐ (Icode) At this letter the priest stretches his hand to the East.

ܠ (Lomad) West.

ܒ (Beth) North.

ܦ * (Olaph) South.

O Lord Almighty, make these waters, waters of quiet; ܠ waters of joy and exultation; ܒ waters mystically foreshown by the death and resurrection of Thine only-begotten Son; ܦ waters of expiation. Amen.

ܐ Purification of the filth of the flesh and spirit; ܠ loosing of bands; ܒ remission of transgressions; ܦ illumination of souls and bodies.

ܐ The laver of regeneration; ܠ the gift of the adoption of sons; ܒ the garment of immortality; ܦ the renovation of the Holy Ghost. Amen.

Waters that purge away all sin. For thou, O Lord, hast said: Wash you; make you clean; put away evil things from your hearts. Thou hast given regeneration by water and the Holy Ghost, and to Thee we ascribe, &c.

The priest takes the horn of holy chrism, and pours it into the waters three times in the form of a cross. Then he says :—

We pour forth holy chrism into these waters of baptism, that by them the old man may be turned into the new man. In the name

* The word ܐܠܦ, by these initials, signifies *the cross.*

+ of the Father. Amen. Alleluia. In the name + of the Son. Amen. Alleluia. In the name + of the Holy Ghost. Amen. Alleluia.

Prayer of inclination. Thou who didst send down Thy Holy Ghost upon Thine only-begotten Son, God the Word, (Who fulfilled upon earth the dispensation of baptism,) in the shape of a dove, and didst sanctify the streams of baptism; let it please Thee, O Lord, that Thy Holy Spirit may descend upon this Thy servant, who is to be baptized, and perfect him, and make him a servant of Thy Christ, purifying him in this divine laver.

Aloud. That he, being illuminated, renewed, and filled with His grace and virtue, may safely keep the treasure of Thy salvation, and may he so be directed to that incorruptible and blessed life, that he may become a partaker of those eternal joys which Thou hast promised to them that love Thee, through the grace and mercy, and love to men of Thine only-begotten Son, by whom, &c.

People. Amen.

Priest. Peace be to all.

People. And with thy spirit.

The priest waves his hands over the waters, saying aloud:—

The waters are sanctified that they may be for a divine laver of regeneration. In the name + of the living Father for life. Amen. In the name + of the living Son for life. Amen. In the name + of the living and Holy Spirit for life, for ever and ever. Amen.

The priest pours the oil of unction into the palms of his hand, and anoints the whole body of him that is to be baptized, and says:—

Wherefore God, even Thy God, Alleluia; hath anointed thee with the oil of gladness above thy fellows, Alleluia; all thy garments smell of myrrh, aloes, and cassia, Alleluia; out of the ivory palaces whereby they have made thee glad, Alleluia.

The deacons sing.

With holy oil God commanded that Aaron should be anointed and sanctified. With holy oil let them be sanctified, the simple lambs that have come to baptism.

With this oil were priests, prophets, and kings anointed, who have been illustrious and who were crowned. With this same they are anointed, the simple lambs, and become sons of the heavenly Father.

Moses prefigured to us a type in the desert; and King David made known to us its mystery. Behold, in the church they are signed with the same, the simple lambs that have come to baptism.

With holy oil kings were anointed, with the same the priests of the law were anointed. With holy oil they are anointed, the simple lambs that have come to-day to baptism.

The priest stands by the font, and invokes the Spirit, who

descends from on high, and rests on the waters, and sanctifies them, and makes new sons to God.

When the child is plunged into the water, the priest says:—

N. is baptized for sanctity and salvation and a blameless life, and a blessed resurrection from the dead, in the name of the Father. Amen. And of the Son. Amen. And of the living and Holy Ghost, for life everlasting. Amen.

The deacons sing.

Descend, our brother, marked with the cross; and put on our Lord; and be mingled with His race; for it is a mighty race, as is said in His parable.

And when the child comes out of the water, they sing:—

Expand thy wings, Holy Church; and receive the simple lamb, which the Holy Ghost has begotten from the waters of baptism.

Of this baptism prophesied the son of Zacharias. I, said he, baptize with water; but He which is to come, with the Holy Ghost.

The heavenly army surround the baptistery; that from its waters they may receive sons like to God.

From the waters Gideon chose him men, that they might go forth to battle. From the waters of baptism Christ hath chosen worshippers to Himself.

The foregoing office will give a sufficient idea of the Syrian rites of baptism. (From Neale's *History of the Eastern Church.*)

The bathing of the Syrian Christians in the river Jordan, must be reckoned amongst their religious customs, but the ceremony itself is very idle, and, according to some eye-witnesses, ridiculous. These people, however, practise it as an act of devotion, and Greeks, Nestorians, Copts, &c., wash themselves naked in the river, with great solemnity, in commemoration of Jesus Christ's baptism. In this instance, they concern themselves as little in regard to the difference of the sexes as of the sects; for men and women jump promiscuously into the river and plunge down to the bottom. Some of the most zealous devotees dip their handkerchiefs in the sacred stream, others carry a quantity of the water away

with them in bottles; and the very dirt, sand, and grass that grows upon the banks, are all looked upon as sacred relics.*

Twenty yards distant from the convent of Mar Behnam, in Syria, is the baptistery; this is a plain building, of an oblong form, with a semi-circular recess at the eastern end, in which the font is placed. The font is three feet in diameter, and stands about four feet above the ground.

TYRE.

A Christian church was established in this famed city before A.D. 58. (Acts xxi. 3–7.) This church prospered for several centuries, and councils were held here. During this period, Tyre was still a strong fortress, as it was also in the age of the crusaders, by whom it was only taken twenty-five years after they had gained Jerusalem. It was in the hands of the Europeans till 1291, when it was finally yielded to the Moslems. Its fortifications, which were almost impregnable, were demolished, and since the reconquest of the city by the Turks, it has been in a ruinous condition, and often almost without inhabitants. At present it is a poor town, called Sour. It was half ruined by an earthquake in 1837.

On the eastern side of Sour, are the remains of a church of Gothic architecture. As the early Christians were in the habit of converting heathen temples to the worship of the true God, by way of reparation, this may probably be built upon the site, and with the materials of the temple of Jupiter Olympus, which was destroyed by Constantine the Great, or of that Hercules, who was particularly honoured by the Tyrians. The interior is divided into three aisles,

* *Cérémonies et Coutumes Religieuses.*

separated by rows of granite columns. At the extremities of the two branches of the cross were two towers, the ascent to which was by a spiral staircase, which still remains entire. This was, no doubt, the cathedral of which Eusebius speaks in his dedication sermon, calling it the most magnificent temple in Phœnicia, of which Paulinus was the founder and the bishop. This see was dependent upon the Patriarch of Antioch, but had under it fourteen suffragan bishoprics.

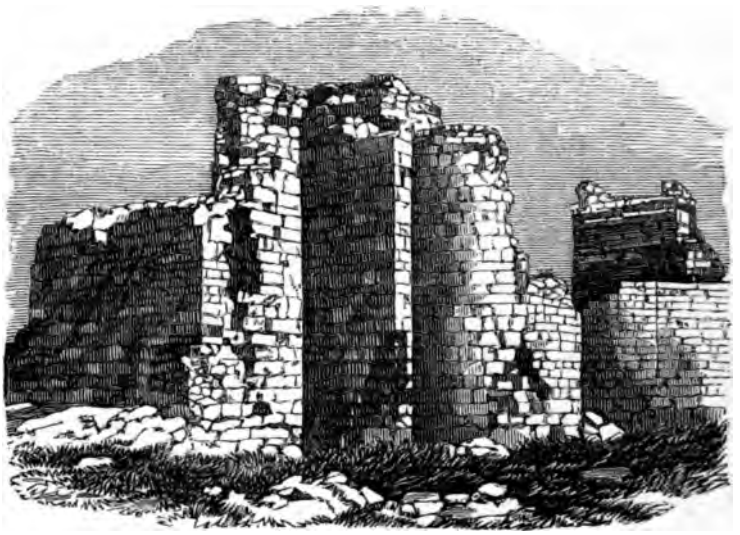


Fig. 61. RUINS OF ST. JOHN AT TYRE.

An ancient baptistery has lately been discovered at Tyre. Rev. Dr. Fish gives the following designs and account of this interesting relic of primitive Christianity:

"I write this sitting on the ruins of ancient Tyre, on the coast of the Mediterranean Sea. As the subject of prophecy, especially by Ezekiel, and a city of vast influence in the days of its glory, Tyre possesses a thrilling interest to the thoughtful visitor. I have time to speak, however, of only one thing. We were fortunate

enough to reach here when excavations are being made, under German patronage, by Professor Sepp, on the site of the famous church edifice, built about the year 315 after Christ, by Paulinus, bishop of Tyre. Eusebius preached at its dedication. The sermon is in his *Ecclesiastical History.*

"Professor Sepp received us very cordially, and showed us some wonderful columns of red granite, and other remains, some of them, probably, of a heathen temple that once stood on the same site. Judge of our interest when he said, 'Here is the old baptistery,' as we stood beside a marble structure, close to the wall, evidently as old as

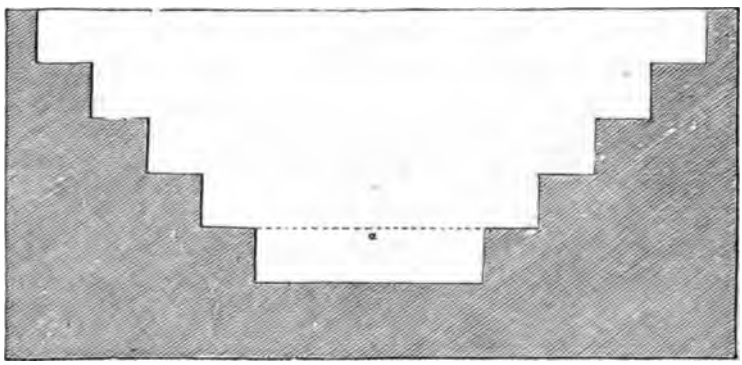


Fig. 62. SECTION OF BAPTISTERY AT THE OLD CATHEDRAL OF TYRE.
a. False Bottom. 5 ft. 6 in. length in the clear. 3 feet deep in clear, including false bottom

the church, and an original part of it. I took my tape-measure and noted the dimensions. It is of white marble, in the shape of a cross. There are four steps at either end, leading down into it, and a hole is seen on the level of the floor for letting out the water. The extreme length, inside, is five feet and six inches. The depth is three feet. The width three feet and seven inches. Professor Sepp said, 'They immersed people here.'

"After a little, I said, 'Did they not also baptize the children?'

"He replied, 'Oh, no; they only baptized the grown people then.'

"'But,' said I, 'is it not rather small, taking out the space occupied by the steps.'

"He at once went down into it, and lowered himself below the level of the top, saying, 'This is the way they baptized themselves.'

"As we know, candidates often knelt in the water, and projected the head and shoulders forward, doing it, perhaps generally, three times. There is ample room for this, as one readily sees. The officiating minister stood beside the baptistery. It is cut from a solid block; and the floor was somehow cracked, so that a false bottom of marble and cement was put in. One side is now pretty much broken away; otherwise it is in a good state of preservation. It will likely be removed, with other antiquities, to Germany.

"Here, then, is a new witness for the ancient practice of immersion, and I feel a pleasure in having seen it and called attention to it. It must be remembered that this reaches back very far; and even if the baptistery were found to be less ancient than the church (which I feel sure is not the case), it would only strengthen the force of this evidence;—showing the prevalence of the practice still later.

"The celebrated Origen was buried in this church; so was the great Emperor Frederick Barbarossa. This very day a tomb under the church floor was opened, and I saw the bones and parts of the shroud. Perhaps it was Origen's, or Barbarossa's.

"Four renowned names are thus connected with this silent, but eloquent witness for scriptural baptism, entombed for centuries under some ten feet of rubbish. These names are Eusebius, Origen, Paulinus, and Barbarossa. Add to this the fact that no church in all

Phœnicia, as Eusebius says, compared with this for size and splendour. It was two hundred and sixteen feet long, one hundred and thirty-six feet broad, and had a tower which he describes as 'rising to the heavens,' and 'a quadrangular space (for the audience), with inclined

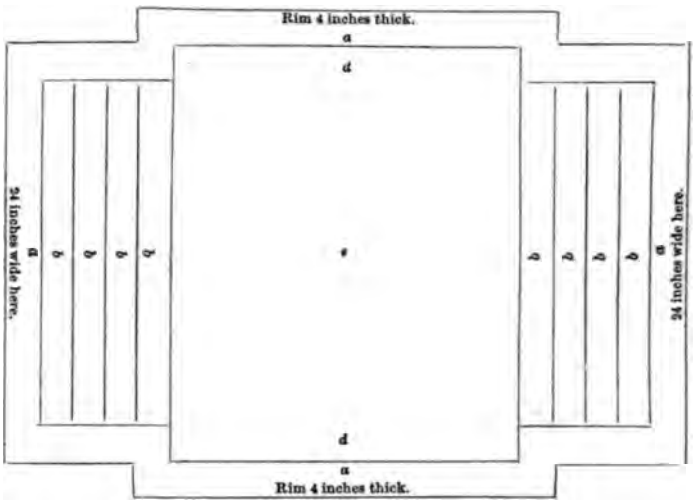


Fig. 63. PLAN OF BAPTISTERY AT THE OLD CATHEDRAL OF TYRE.

a Rim. *b* Steps. *c* Bottom. *d* Extensions. Extreme length 5 ft. 6 in. Size of bottom 43 × 36 in. Extreme width 43 in. All are in the clear.

porticoes, supported and adorned with pillars on every side.' Specimens of these splendid rose-granite columns remain.

"Tyre early became a Christian city. Paul, on his visit to Jerusalem from Greece, found disciples here, with whom he spent a week, and on parting with them on this same sea-shore, 'they kneeled down and prayed.' And there are no other foundations of an original church edifice, in any state of preservation like this, so ancient, in all the world. That founded by Helena at Jerusalem, by the Holy Sepulchre, is twenty-one years later, and almost no part of it remains."

The following description of this baptistery is by Rev.

Dr. Harvey. He says:—"The ruins of the old cathedral, at the north-east angle of the modern wall, are at present the most interesting in Tyre. The church was built by Paulinus early in the fourth century, and is described by Eusebius as the most splendid in Phœnicia. It was two hundred and sixteen feet long, one hundred and thirty-six wide, with nave, transept, and triple apse. Its walls are still partly standing. Its architecture is of the massive and rich order of the later Corinthian. Among the prostrate columns I observed two double ones of red granite, immense in size. Here the great Origen was buried; and in a later age, the remains of the celebrated Emperor Frederick Barbarossa were deposited beside him. Among other remains disentombed is a remarkable baptistery, standing on the lower floor of the church, and evidently in its original position. It is made from a solid block of white marble, and is unique in its form. Its interior dimensions, as we took them, are: length, five feet three inches; width, three feet seven and a half inches; depth, three feet eight and a quarter inches. Steps descend into it at each end. The candidate evidently entered the pool by the steps at one end; he then knelt down, and, according to the ancient usage, his head was bowed forward into the water by the administrator, who stood outside and pronounced the formula; and after being thus baptized he passed out by the steps at the other end. The baptistery was plainly used for adult immersion; for otherwise there is no explanation of the steps; and found, as it is, on the lowest floor, there can be no doubt that it belonged to the original church. It is, therefore, an interesting monument, attesting the form of baptism in the fourth century. The bottom of the baptistery seems to have been fractured in some later age, and is now repaired by a slab of marble, which somewhat reduces the original depth."

We give the list of the bishops of Tyre, as it appears in the *Oriens Christianus:*—

. . . .
Cassius.
Marinus.
Tyrannius (Martyr).
Methodius.
Dorotheus I.
Paulinus.
Zeno I.
Paulus.
Vitalis.
Uranius.
Zeno II.
Diodorus (A.D. 379).
Reverentius.
Cyrus.
Beronicianus.
Irenæus (A.D. 449).
Photius I.
Dorotheus II.
Joannes Codonatus.
Epiphanius.
Eusebius (A.D. 553).
Thomas.
Sabas.
Photius II.
Cyrillus.
Sophronius.
. . . .
. . . .
Hieremias.

MYRA AND KASSABAR.

Myra was one of the six chief towns of Lycia, in Asia Minor. At a late period of the Roman Empire, it became the metropolis of that province. Meletius says that Myra was originally a Rhodian colony, and he boasts that its bishop was the metropolitan of thirty-six suffragan sees. This important town lay about a league from the sea, upon a rising ground, at the foot of which flowed a navigable river with an excellent harbour at its mouth. The present race of Greeks consider Myra as a place of peculiar sanctity. Here, say they, Paul preached; here is the shrine of St. John, and above all, here are deposited the ashes of St. Nicholas,* their patron saint. Their

* Nicholas, Bishop of Myra, flourished under Constantine the Great, was persecuted and imprisoned during the reign of Diocletian and Licinius, and died about A.D. 342. He lived in great sanctity, and is said to have performed some miracles. Justinian erected at Constantinople a church to his memory. He is the patron saint of Russia, and his feast is celebrated on the sixth day of December. Nicholas is distinguished among the ecclesiastical writers of his period.

claim, however, to this ultimate privilege may be doubted, for, according to Murator (*Annali d'Italia*, tom. vi.), both Venice and Bari dispute the honour of having carried away his body.

In the vicinity of Myra have been discovered the remains of "a large Christian cathedral of early Byzantine architecture, one of the most interesting and picturesque ruins in Lycia. It is a noble fabric, and one which excited, on examination, a deep interest. It is but little incommoded by rubbish and bushes, so that we were enabled to place ourselves at once without difficulty under the lofty dome in the centre of the body of the church, and survey its interior, where the noisy chat of a disturbed jackdaw, as it took wing through a large aperture in the vaulted roof, was the only sound to break the solemn stillness then reigning within this impressive ruin. Its eastern end is terminated by a semicircle interrupted by long windows, the tall stone and brick pillars between them standing disconnected, their arches above being broken down. The greater part of this cathedral, however, still remains perfect; and it was pleasing to see the tenacity with which stone, brick, and mortar, had so long held together against the ravages of time, and through which, in all probability, will be preserved yet many ages this venerable relic of the early days, when Christianity flourished in this country. We had entered Lycia with a thirst for relics of the earlier days of its history. Lycian tombs, Lycian monuments, and Lycian cities, were the principal objects of our search, but here that interest was unexpectedly arrested, and the solemn grandeur of the old and solitary Christian church, towering above the Pagan temple and the Moslem mosque, excited a warmer and healthier admiration, though its age were comparatively modern and its architecture barbarous."

"St. Paul, when on his way to Rome, put into Myra, and there changed ship; whether the seed of Christianity was then first sown in Lycia, sacred history does not mention; but we may infer from the zeal and diligence always evinced by that great apostle, that the opportunity was not lost. Myra was, however, the capital of the bishopric of Lycia for many centuries afterwards, and as there are no remains at Myra itself, indicating the existence of a cathedral, we probably behold in this ruin the head church of that diocese, planted there from motives of seclusion and security." (*Travels in Lycia*, by Messrs. Spratt and Forbes.)

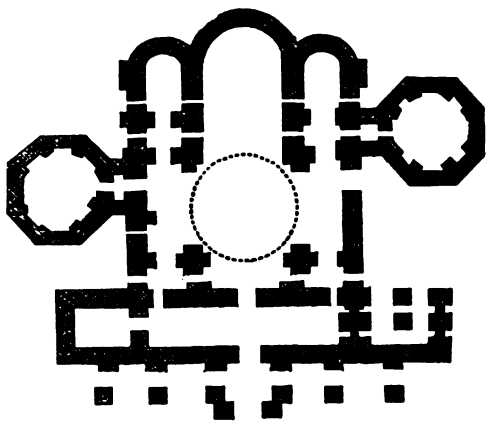


Fig. 64. CHURCH AND BAPTISTERIES AT KASSABAR.

At a short distance from Myra, in the Valley of Kassabar, in Asia Minor, exist the ruins of a large church and two baptisteries, which are thus described by Messrs. Spratt and Forbes:—

"The church is a large edifice of early Byzantine architecture, and is one of the most interesting and picturesque, as well as best preserved ruins in the province of Lycia, in Asia Minor. It is situated in a most

sequestered spot near the remains of the ancient Trabala. The eastern end of this building is terminated by a semicircle interrupted by large windows, the tall stone and brick pillars between them standing disconnected, their arches above having broken down. The octagonal erections north and south of the choir were probably baptisteries, one for the men, the other for the women. (*Travels in Lycia.*)

List of the bishops of Myra, according to the *Oriens Christianus.*

Nicander (Martyr).
Nicholas I.
St. Nicholas II. (Martyr).
Tatianus.
Serenianus.
Romanus.
Petrus.
Philippus.
Polydactus.
Theodorus I.
Nicholas III.
Nicetas (Heretic).
Theodosius I.
Leo.
Theodosius II. (A.D. 1143).
.
Christophorus (A.D. 1166).
Eustathius.
Matthæus.

SMYRNA.

Christianity was early established in this city, chiefly owing to the zeal of Polycarp, who is said to have been the first bishop of Smyrna, and to have suffered martyrdom there (Irenæus, v. 34.) Few traces of the ancient city are now to be seen. The warm baths, on the declivity of Mount Corax, have scarcely a vestige of the buildings which formerly covered them, and the remains of the neighbouring Temple of Apollo have entirely disappeared. The enclosure of the ancient castle on the summit of the hill, its gate ornamented with rude sculptures, a fragment of the entrance to the theatre, and the ruins of Polycarp's church are almost the only relics of antiquity which can

now be found. The stadium, of which the ground-plot only remains, is supposed to be the place where Polycarp, the disciple of John, and probably the angel of the Church of Smyrna (Rev. ii. 8), to whom the Apocalyptic message was addressed, suffered martyrdom. The Greeks of Smyrna hold the memory of this venerable person in high honour, and go annually in procession to his supposed tomb, which is at a short distance from the stadium.

At the ruins called the Baths of Diana, east of the modern town, little except the clear and copious spring is any longer to be seen. It smokes in winter, and to the hand, even in mild weather, appears tepid, but its heat, when ascertained by the themometer, is not higher than the mean temperature of the spring water in that latitude. The Rev. Mr. Arundell, who was for many years chaplain of the English Episcopal Church in Smyrna, inclines to think that this spring was the original baptistery of that city. He says:—"With all due respect for the character of Diana, I would willingly indulge in the supposition, that in later times this beautiful crystal water might have been used as a baptistery for the catechumens of the Church of Smyrna, if not in the days of Polycarp, a century or two later. At least it is evident that here was a *circular* enclosure, and the pillar, which is still standing, resembles in form and material those which are to be seen near the Jewish quarter in the Turkish cemetery, the undoubted site, in my belief, of the earliest, if not the first, Christian church. It was probably the church of the beloved disciple, for it is at a short distance from the present church of St. John. Numerous pillars are still erect, either entire or broken, which ran in a direction nearly north and south, above five hundred feet." (*Discoveries in Asia Minor.*)

List of the bishops of Smyrna, as collected in the *Oriens Christianus*:—

Aristo I.
Stratæus.
Aristo II.
Bucolus.
Polycarp (Martyr).
Papyrius.
Camerius.
Thraseas.
Eudæmon.
Eutychius.
Idduas.
Œthericus (A.D. 448).
Photius.
Calloas.
Stephanus.
.
Theodorus I.
Studita.
Metrophanes.
Nicetas.
Theodorus II.
Joannes.
. . . . (A.D. 1166).
Georgius (A.D. 1220).
Calophorus.
Isaacus.
Temp. Andronic. Imper.
Theodorus III.
. . . . (A.D. 1334).
Gabriel (A.D. 1575).
Ananias (A.D. 1721).

SAGALASSUS.

Sagalassus was one of the chief towns of Pisidia, in Asia Minor. This city is noted by Strabo, Pliny, Ptolemy, and Hierocles, and also by the Ecclesiastical Notices and the Acts of Councils, which prove it to have been a bishopric. The ruins of the ancient Sagalassus are in the vicinity of the modern village of Allahsun:—

"There is, I believe, no other ruined city in Asia Minor," says Mr. Hamilton, "the situation and extensive remains of which are so striking, or so interesting, or which give so perfect an idea of the magnificent combination of temples, palaces, porticoes, theatres, and gymnasia, fountains, and tombs, which adorned the cities of the ancient world. Between the main portion of the town and the scarped cliff which rises to the north of it, an irregular terrace, partly natural and partly artificial, extends for nearly half a mile, following the outline of the hills, and rising gently towards the centre. Its general direction is from W.N.W. to E.S.E.; on it are the remains

of several buildings, apparently temples or sepulchres; but at the western extremity is one which appears to have been a church, extending from S.E. to N.W. At its north-west end are the remains of a portico of fluted columns, and at the other extremity is a high wall with an angular niche, and surmounted by a frieze and a cornice. Within are several shafts of fluted marble columns, some of granite very large and plain, and also many tiles lying on the ground; the length of the building is forty-five paces. Near it are the remains of a small circular building, which may have been a fountain." (*Discoveries in Asia Minor.*)

Referring to this Christian church, Rev. Mr. Arundell* says that "it is constructed of large blocks of marble; the architecture is of the richest style, the columns are fluted, with Corinthian capitals, and are two feet in diameter. The building stands east and west; its total length is about one hundred and sixty feet, and the breadth of the nave about seventy-five. The bema is not circular, but angular, its breadth as that of the nave, seventy-five feet, and the depth twenty-one. Between the bema and the nave is a transept extending sixteen feet on either side beyond the nave, making the entire breadth of this part about one hundred and seven feet. From each of these sides a doorway opened into what was probably a side portico with pillars. There were three gates or doors at the great entrance, the centre one, as usual, very large. The portico, or pronaos was twenty-seven feet long, and beyond this, the walls were still extended on either side. From the number of columns lying in all directions, some fluted, others plain, it is possible that there was a nave and side aisles, but there are no foundations to support this conjecture, and the columns

* Arundell, *Discoveries in Asia Minor.*

may have belonged to the front and side colonnades. On the upper part of the walls, which are standing on the north-eastern end, are a number of small figures, for the most part grotesque, as masks, &c., but executed in a very spirited style. A large cross is cut deep into one of the blocks of the principal entrance. Beyond the church, on the west side, at the distance of about one hundred feet, is a large heap of enormous stones, belonging to either a circular or semicircular edifice; that which remains of the circle being towards the west, not the east, as a bema. There is little doubt that it was circular and elevated on a basement with steps to ascend to it. If there had been one on the other side, but I saw no remains, the church with those additions would have resembled the supposed church of St. John at Pergamos, supposing they had been carried to the same height. The diameter does not appear to have been more than fifteen feet. If a conjecture as to its destination may be hazarded, I should take it for a baptistery."

According to the *Oriens Christianus* the following were the bishops of Sagalassus, viz.:—Jovius, Forteianus, Theodosius, and Leo.



YATES AND ALEXANDER, CHANCERY BUILDINGS, CHANCERY LANE, LONDON.

